

97ake  
THE ~~Exposition~~  
SOULES  
MISERIE  
AND  
RECOVERIE:  
OR,  
THE GRIEVING  
OF THE SPIRIT HOW  
IT IS CAUSED, AND  
HOW REDRESSED.

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Wherein is shew'd among other  
things, the nature of presumptuous sins,  
with preservatives against them,  
and remedies for them.

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By SAMUEL HOARD, B. D. and  
*Parson of Morton in Essex.*

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TO THE RIGHT  
HONORABLE, MY  
very good Lord, ROBERT, Earle  
of Warwick, and Baron of Leez, &c.  
all encrease of true Honour  
and Vertue.

 Right Honourable and my  
singular good Lord, I make  
bold to send this slender  
Piece into the World, un-  
der your Lordships Name, and Patro-  
nage; presuming it shall finde Accep-  
tance at your hands, because I well know  
the Candor and goodnesse of your Ho-  
nours disposition to be such, as cannot  
but cherish the smallest sparks and evi-  
dences of their affections, who acknow-  
ledge themselves unfainedly, and al-  
wayes to be your humble Servants.  
My principall end in presenting it to

A 2

your

## THE EPISTLE

your Honourable Lordship, is, that it may stand for a pledge in the View of the World, of that Humble respect and duty, which I shall ever confesse my selfe to owe your Lordship, for those former expressions of affection, which you have beene pleased to make mee, while I was a member of your Family, and for that present Livelyhood, which by your Honours onely bounty I doe enjoy. The Case of Meaner Persons is the same with all Sublunary bodies; as these, receiving from the Sunne, Moone and Starres, much light and warmth, and vigour, can returne nothing againe to those Heavenly creatures; so, men of inferior condition, while they receive very much from Personages of greater place, can pay back little, if any thing againe. Love they can, for, ad amandum nemo pauper, no man  
is

## DEDICATORIE.

is so poore, but hee can love his Benefactor; and their Love they can acknowledge, but how? onely in Words, at most in deeds (like themselves) poore and despicable, except (perhaps) their good intentions stamped upon their actions, like Cæsar's image on his Coyn, may chance to advance their price, as the Widows charitable mind in the Gospell, did raise the Value of her Mite. My utmost Ambition therefore in this poore tender, is no more than that Persian's was, who having nothing to present the King Artaxerxes with, ranne to the River, and brought him his handfull of water: no more then to give your Honour some cause: o think, that there is such thankful affection within, as would breake into acts proportionable without, did not the Distance betweene Greatnesse and Meannesse, make it impossible.

*Sinetas.*

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Your Honour therefore will (I doubt not) courteously receive it, (as that King did that signification from his subject) for the ends sake. And so you will for the Argument too; it being a Discoverie of the nature and danger of presumptuous sinnes, with preservatives against them, and remedies for them: things necessary for all men to think of, and be informed in, especially for Great men. 1. Because they are subject to the same presumptions that others are; and in so much the greater danger of living and dying in them, by how much the more obnoxious they are to such temptations, as use to occasion them. High mountaines, tall ships, stately trees lie very open to blustering stormes, and so doe men of High conditions to manifold and great provocations to evill. For they doe commonly enjoy

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joy such superfluities of worldly contentments, as make them more able to sin, then others, if they have any mind to it, and very inclineable also; fulnesse of meat, and drink, and company begetting pride, idlenesse, sensuall lusts, and forgetfulnesse of God; and these producing ill-favoured brats, contrary to true godlinesse, according to the Proverb, Religio peperit divitias, & filia devoravit matrem, Religion hath brought forth riches, and the daughter hath devoured the mother. Besides, they are great eye-sores to the devill, when they walk in a way of godlinesse; who therefore bendeth his strength to get them downe, that with their fall, as shrubs with the fall of a mighty Cedar, many a meaner rank that live by their example, may be crusht and ruined. 2. Because they are guilty al-

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so of the same mistakes that other men are, that is, to misjudge their sinnes; with the unjust Steward, for a hundred to write downe fifty, and to say of their greatest exorbitancies, as Lot of Zoar, is it not a litle one, and my soule shall live? to take presumptions for infirmities, and so to be lesse carefull in preventing, or forsaking them. And with these mistakes they are usually more possessed, than inferiour men; partly through custom in sinning, which (*hinc illæ lachrymæ*) Persons of quality sometimes are too guilty of; and partly through flatterers, those tame beasts, with which it is their unhappy chance to be alwayes haunted: 3. Because, they are obnoxious to the same sentence and doome, if they sin wilfully, which other Offenders lie open too: for so S. Paul telleth us, Rom. 2. where  
he

## DEDICATORIE.

he saith, Tribulation and anguish  
 shall be upon the soul of every one  
 that doth evil, and he giveth a reason  
 of it. For there is no respect of per-  
 sons with God. He is not *μετριοψυχος*  
 or *μετριοψυχος*, a hater of the rich  
 and honorable, nor doth hee envie them  
 a place in Heaven, because they have  
 a plentiful portion in earth; the ex-  
 amples of Abraham, Iob, David, and  
 Salomon shew the contrary: but he is  
*μετριοψυχος*, a hater of the fittfull  
 man, and a revenger of wilfull impiety,  
 where ever hee findeth it. It is their  
 duty therefore to shunne these rocks of  
 proud and presumptuous sins, at which  
 the soules that dash, must needs be split,  
 or batterd: and it should be their dis-  
 cretion to accept and use all helps which  
 may further the discovery of them; that  
 so, when the ships of their soules are ma-  
 king



## THE EPISTLE

king toward them, they may upon the apprehension of their present danger, turne and steere their courses another way, & bring their Barques with safety at last into the Haven of eternall happinesse. And this, I hope, shall ever be your Lordships chiefe endeavour, that so the peace of conscience may accompanie your present Honour while you live, and the fruition of Gods face in Hea-ven may be your portion when you die. And so with my vowes to God, for your Lordship, your Noble Lady, and Posterity, I rest.

Your Honors Chaplain, in all

duty and service, most bounden,

SAMVEL HOARD.

To the Courteous and  
Christian Reader.

**M**ust needs telleth us, that those wicked spirits whom God hath for ever banished his Kingdome, being damned themselves, doe earnestly desire the destruction of men, that by consortship in misery, they might gaine some comfort. What they have malice to desire, they have policy, and industry to effect: mille artes nocendi, a thousand arts and wayes they have to doe mischief, and those, deep ones too, voluam, as St. Paul calleth them, 2. Corint. 2. 11. considerate reaches and devises, machinings, Ephes. 6. 11. artificiall courses and designs. All which drive at two things, Presumption, and despondency of mind, or desperation: at one of these two rocks every soule that perisheth doth split it selfe, as St. \* Austin saith.

To presumption, the Devill draweth men many wayes, and among the rest, by 4. false principles with which he corrupteth their understandings. 1. That their sinnes ( though foule enough for matter and manner of committing ) are but infirmities, easily remitted, and consequently, not much to bee feared, or overstudiously avoided. 2. That men being  
once

Min. Foel.  
pag. 87.

- ad solati-  
um calamita-  
tis sue non  
desunt per-  
disi jam per-  
dite, &c.

\* Aug.  
Hom. 2. 50.  
Inter spe-  
rando &  
desperando  
percutit ho-  
mines: spe-  
rando male  
in vita, de-  
sperando pe-  
jus in morte.

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once converted, are carried so high on Eagles wings, and kept so closely in the secret of the Almighty, that they can never fall into presumptuous sinnes. 3. That, if through temptation, they doe chance to commit them, they shall bee but small and petty *losers* by them. 4. That, admit they doe sustaine some notable inconvenience for the present, by their fouler sinnes, and receive some wounds and gashes in their soules: yet, a little sorrow, a few teares will quickly *heale* and help all againe.

For preventing, or curing these misconceits, 1. I have laid open the *difference* betweene Presumptions, and *Infirmities*, that being informed aright of the true nature and difference of these two sorts of sinnes, no man may so easily hide his proud and wilfull insolencies, under the favourable name and mask of infirmities; but may behold them as they are, and maintaine in himselfe a proportionable feare, and care to avoid them.

2. I have indeavoured to shew, that the Saints, (though they have *Grace* enough vouchsafed them, both in their *conversion*, and in the houre of *temptation*, \* to make them *able* to avoid sinne, and to live vertuously, yet) have not so much strength afforded them as shall make them *unable* to sinne *grossly*, to live wickedly; *this* being the blessed *priviledge* and portion of the life to come, that other  
most

\* Kem.  
pis l. 2. de  
Imitat.  
Chr. c. 9.  
Satis suavi-  
ter equitat,  
quem gratia  
Dei portat.

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most agreeable *pro statu viae* to our condition, while we are in the way to our heavenly country. And this I have made plaine, that so, all false persuasions of an impossibility of falling being rooted up, the greatest care of standing fast might be planted in.

3. For the preventing of foolish Hopes, that the hurts arising from deliberate finnes, are but very trifles, I have given in a *List*, or *Catalogue* of such severall mischiefs, as fall upon the soules of those men unavoydably, that doe live in wilfull finnes.

Fourthly, that no man might flatter himselfe and say, though my finnes doe bring some weather for the present into my soule, and make some clouds of wrath, and spirituall afflictions hang over me; yet, a little sorow, a few teares will empty those clouds, and make the beames of Gods favour shine out upon me againe: I have briefly intimated, that a little sorow will not scatter the clouds, which great finnes gather; nor yet the greatest sorow, without actually forsaking of the finnes. It must be a substantiall sorow, and a sincere forsaking of the sinne, that must blow away the stormes occasioned by them. By these four things, I have laboured to see a Countermine against the Devils mine of *Presumption*.

The other *Engin*, by which he seeks the possession of mens soules, is, *desperdeney*, defecti-  
on of spirit, or despaire, one while of Gods  
mercy,

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*mercy*, another while of mans *ability* by grace, to *avoid sinne*, or come to *repentance*.

To this despaire hee drives men. 1. By shewing them their *sinnes* in a *false glasse*, and where hee meets with spirits, by perswading them, that their *lighter delinquencies*, are very *great enormities*: from hence many times spring sundry *distresses* and *agonies* of soule for *trifles* in comparison, and perhaps, some degrees of despaire, where there is cause apparent of comfort and hope. 2. By suggesting the exceeding great *difficulty*, if not the absolute *impossibility*, of avoiding, even *greatest exorbitancies*, by reason of the *temper* of nature, and the manifold *necessities* of life, that seeme to enforce them. Hereby, he *weakeneth* feeble hands, and *hindreth* many honest *endeavours* to avoid sinne. 3. By telling men when they have sinned, that their *sinnes* are *too great* to bee repented of, and remitted; that, as *Esau's sinne* found no place for repentance, nor the fault of *Judas*, because they were foule ones; so, theirs are *irremissible*, and their repentance for them *unprofitable*; they must needs *die* in them, and bee *damned* for them. From this *temptation*, if it fasten, commeth, either a *desperate death*, as in *Judas*, or a *dissolute life*, as in *Cain*.

For the *securing* therefore of the Christian souldier against this dangerous *dart* of despaire:

1. I have told him in this following Treatise,

*what*

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what finnes they be, which are but *infirmities*, and how full of these, the *lives* of Gods best children are, though free, by the grace of God, from any great store of *Presumptions*.

2. I have set downe some *Antidotes* effectually, if carefully used, to keep out presumptuous finnes; and thereby implied the Saints *possibility* of avoiding them. (preservatives being to no purpose against diseases not avoydable)

3. I have proved the Lapsed Christians *recovery* out of the worst and most mortall sins, to be by true Repentance *not impossible*.

In all these (as *Stigandus*, once an *Archbishop* of our greatest *Sea*, who caused many trees to be felled in the *High-ways*, to stop the Conquerers passage thorow Kent) I have endeavoured to make the *passage* of the Devill, that great Conquerer, into mens soules *lesse easie*. If (with that *Prelates* attempt) my intent be without *success*, yet, I hope, it shall not be without *acceptance*, at thy hands (good Reader) to whom the *Preservation* of thy soule is thy *greatest* care. And so I leave thee, and thine endeavors after thy owne *best* good, to the Blessing of God Almighty: And rest

*Thine in Christ Iesus,*

SAMUEL HOARD.

**P**erlegi librum hunc cui titulus est [The  
Soules misery and recovery, &c.] in quo  
nihil reperio quò minùs summâ cum vili-  
tate imprimatur, modò intra sex menses  
proximè sequentes typis mandetur.

Ex Aedibus Londin:  
die Maii 3.

SA: BAKER  
R. P. D. Episc.  
Londin: Summo  
Angliæ Thesau:  
Sacell. Domesticus.

ma  
stle  
Goo  
kin  
&c  
the  
him

THE  
SOVLES MISERY,  
AND  
RECOVERY.

EPHES. 4.30.

*Grieve not the Holy Spirit of God, whereby  
ye are sealed to the day of Redemption.*

**I**N the Creation of  
man, God intended  
two things: 1. That  
man should serve  
him here. 2. That  
he should bee saved  
hereafter; as wee  
may see *Acts* 17.26,27. where the Apo-  
stle in his Sermon at *Athens*, saith, *That*  
*God hath made of one blood all man-*  
*kinde, to dwell on the face of the earth,*  
*&c.* that they should seeke the Lord, if  
they might haply feele him and finde  
him: and the accomplishment of these



two he doth unfeynedly wish, himselfe saying, *I have no pleasure in the death of him that dieth: wherefore turne yee, and live*, Ezek. 18. 32. And because there is onely one thing, which opposeth and hindreth this aime and desire of God, namely sinne, ( which is a privation of our due obedience to God, and consequently a barre to salvation ) therefore God seeketh the preventing of our commission of it, or continuance in it, partly by the influence of his grace within us, and partly by hearty and pithy dissuasions without us: or, (to speak in other termes ) by the work of his Spirit, and of his Word; by the one enabling us, and by the other exciting us to mortifie the deeds of the flesh, that wee might live. His instrument for the one of these works, is his Spirit: his workmen for the other, are his Prophets and Apostles, together with all other Ministers, ( all of them of what degree or title soever, being given as a royall Legacy to the Church, at the ascension and coronation of our Saviour, for the gathering together of the Saints, and the

the building up of the body of Christ, *Ephes. 4. 12.*) And therefore wee see, that the writings of the Prophets under the Law, and the Apostles under the Gospel, are full of sad and serious exhortations, threatnings, and dissuatory arguments, that thereby the slumbering consciences of sinfull men being awakened to see the danger into which their sinnes would leade them, they might forsake them, and embrace better courses. Here Saint *Paul*, the Apostle of the Gentiles, doth earnestly dissuade the converted *Ephesians*, who were a part of his charge, from living in dissolute and wicked courses, like the ignorant and unconverted Nations with whom they conversed: his arguments are of two sorts. 1. Particular, fitted and squared to those severall sinnes which hee laboureth to beate downe. 2. Generall, such as might serve to draw them from any kindes of sinne whatsoever. These later may bee referred to two heads: The first is drawne à *presenti statu*, from their present condition, *ver. 20. Yee have not so learned Christ;*

they were now enlightened, and by the knowledge of Christ sanctified, and called to a lively hope of eternall life. Christians they were, and therefore they should not ( to use *Tertullians* phrase ) *Gentes agere sub nomine Christi*, under the name and mask of Christians, live like ignorant and unconverted Pagans. The second is taken à *periculoso effectu*, from the dangerous fruit that would spring from their continuance in sinne, *verse 30. Grieve not the Spirit, &c.* If they who were sanctified, and sealed by the Holy Spirit of God to the day of redemption, should live in uncleannesse, theft, wrath, malice, or any other impieties, which were rise enough among unbelievers; they would thereby grieve that blessed Spirit who had done such great works in them; and then what would become of their sanctification, their seale, and consequently of their redemption?

This is the Coherence.

As for the words themselves, they are *Complexa propositio*, a proposition compounded of a dehortation, and a reason

reason to inforce it; the *dehortation* is included and couched in the reason, or, the *reason* is given in forme of a *dehortation*: the plaine *dehortation* is implied, Lie not, steale not, sinne not; the reason inforcing this, is expressed, (though in a borrowed forme) *Grieve not the Holy Spirit*: It is as much, as if in more words hee should have said thus, "Cast off all the works and lusts of the old man, lasciviousnesse, lying, stealing, filthy-speaking, &c. for if you commit these sinnes, you will certainly *grieve Gods Holy Spirit*. And this maner of speaking is not unusuall; for when wee give children or servants (whom wee love, and whose pronenesse to offend wee have cause to suspect) good counsell, we commonly use such words as these, *Grieve not your father, or mother, displease not your Master*. Our meaning, when we say so, is, Be not taken in such faults, for if you bee, you will grieve your parents, anger your masters, &c.

Now for the driving of this admonition home, to the reason couched in the *dehortation*, our Apostle insinuates two

reasons more, and they are drawne from a double worke of the Spirit in them: The first is *sanctification*; in the word [*holy.*] For as hee is a holy Spirit *formally* and in his nature, so he is *causally* too; hee is the Authour and worker of our sanctification. The second is *obsignation*, [*whereby yee are sealed, &c.*] and this work is amplified, either by the *time* of duration, [*till the day of redemption*] for to some Expositors understand them; or by the *end* of their obsignation and sealing [*for the day of redemption.*] The end or intent, for which the Spirit of God sealeth the sonnes of God, is, that (as *Rahabs* house was knowne by her red threed, and Communicants that ought to receive, are in some Parishes knowne by their tokens, so) when that great and joyfull day of our actuall redemption is come, they might bee knowne from others, who are to have no part in the purchased redemption, by the *seale* and stamp of the Spirit which is upon them.

This for the Division.

Now, before I pitch the Point on  
which

which I meane to build my discourse, and into which I shall draw in some degree, most of that which is materiall in the Text, I must inquire into the meaning of so many of the words, or so much of the Text, as I intend to insist chiefly upon. Let us see therefore, 1. what is meant by [ *Spirit* ; ] 2. what by [ *Grieving* ] him; 3. why the Spirit is said to bee grieved, rather then the Father, or the Sonne.

For the first, most Interpreters agree, that by [ *Spirit* ] wee are to understand the Holy Ghost. 1. Because it is set downe with such an emphasie, and accents, (*τὸ πνεῦμα, τὸ ἅγιον*) a demonstrative article being put before *Spirit* and *Holy*: And 2. because, to the *Spirit* here, is ascribed the work of sealing, which is proper to the Holy Ghost, (*ἐν ᾧ ὑμεῖς ὑποσημαίνεσθε*) by whom yee are sealed. Yet whether by the Holy Ghost here, we should understand, the Holy Ghost in other men, or in our selves, their judgements differ.

*Haymo*, *Aquinas*, and some others, think the Apostle meanes the Spirit in other men, as if hee should have said,

“Take heed that by your filthy words  
“and unseemly carriage, you offend not  
“the eares, nor grieve the hearts of  
“Gods people, in whom the Spirit of  
“God is abiding. It is true, whensoever  
a Christian walks not worthy of his  
Calling, hee grieveth the godly, and  
troubleth the good Spirit of God in  
them: But this is not the meaning of  
this place.

*Zanchius* therefore and others, under-  
stand the Apostle, of the Spirit of God  
in relation to our selves, as he abides in  
us. For hee speakes of that Spirit by  
whom wee our selves are sanctified and  
sealed; and therefore of him, as hee  
dwells in us, filling our hearts with his  
graces and consolations: And conse-  
quently the subject of this dissuasion, is  
not profane and unconverted persons,  
but regenerate men, of whom we may  
truely say, The Spirit of God hath sea-  
led them.

But secondly, What is meant by  
*grieving the Spirit*? Can the Spirit of  
God in any good sense bee said to bee  
grieved? or if hee may, how here?

*Answer.*

*Answ.* He may be said to be grieved three manner of wayes.

1. When men doe enough to grieve him, were he a subject capable of griefe. It is ordinary to intitle men to such acts or works, as they doe enough to procure, though through some let they be not done, or take not effect. Hee that shall put fire to a house, (especially with a purpose to burne it) may be said in reason to burne that house, though through some accident it be not fired; and hee that accuseth a man falsely of some capitall offence, deserves the name of a murtherer, though the accused party, through the discovery of his innocencie, the mercy of his Judge, or some other occasion die not: and therefore by the Judiciall law, such an one was to be punished as a murtherer. And such kinds of speaking are not unusuall in Scripture. In *Ezech. 24. 13.* saith God to the people, *I have purged thee, and thou art not purged.* In which words, the worke of purging is affirmed of God, though the people through their contumacious resisting the work of grace, were



a Aug.ep.  
23. ad Bo-  
nif. Sic dicit  
apostolus, nō  
quia ille ex-  
tingui po-  
test, sed  
quantum in  
ipsis est, ex-  
tinguētes  
merito vo-  
cantur, qui  
sic agunt ut  
extinctum  
velint.  
b Id. l. 2.  
contr. epist.  
Parinenia-  
ni.  
\* Cypr. ep.  
de lapsis.

were not purged indeed. S. *Austin* upon the words of Saint *Paul*. 1 *Thess.* 5. 19. *Quench not the spirit*, (a speech like to this in the Text) hath this observa-  
“tion. \* The Apostle calls men  
“*quenchers* of the spirit, not because  
“they doe quench him, but because  
“they carry themselves, as if they  
“would quench him. And in another  
place speaking of the same words, he  
“saith, *Quench not the spirit*, .i. As much  
“as in you lyes; doe not you so behave  
“your selves, as if you went about to  
“quench him. The same Father proveth  
this Exposition of his by a place in S.  
*Cyprian*, \* which must needs be so un-  
derstood, where speaking of Infants by  
their parents carried to Idols, he saith,  
*They lost that which they had received*  
*in Baptisme*, .i. saith Saint *Austin*, [*Quan-*  
*tum attinebat ad scelus parentum*,] so tarre  
forth as lay in their wicked Parents.  
Wicked men are said to *pollute the name*  
*of God*. Why? To speake properly, his  
name cannot be defiled, as the Sunne in  
proper sense cannot be darkned or de-  
faced; but therefore are they said to  
pollure

pollute it, because they doe enough by their sinnes to pollute it, were it capable of any blemish. In like manner, the Spirit of God, who indeed is *ἀμετέωρος* & *ἀπαράλλατος*, incapable of passion and alteration, and consequently of sorrow, may be said to be grieved by men, when by their sinnes they doe what they can to grieve him. Thus doe some understand the words.

2. Hee may be said to be grieved, when he is *displeased*: to dislike a thing is the formality of sorrow, and the principall part of it: of which the Spirit of God is capable, and therefore may be justly said to grieve when hee hath occasion of griefe.

Two things there are in all the passions of the minde.

1. A *materiall* part, and that is, the alteration which by the passions is caused in the body: for every affection produceth some change there. For instance, when a man is angry, the blood about the heart is inflamed, and the choler put into motion; when he grieveth, the vitall spirits are contracted and stifled;

stified ; when he rejoyceth, the heart is opened, and the spirits are diffused throughout the body : and from hence it hath fallen out, that sundry persons have dyed in a fit of passion, or received some notable change in the body. I have read of one who thinking hee should die the next day, and therefore possessed with a vehement feare, turned all gray in one night, his haire before being of another colour.

One of the Roman Emperors, chafing upon the sight of some Goths, that such a base people should be able to molest and shake so great an Empire as the Roman was, dyed in that angry fit. And *Diagoras* a Rhodian, when he saw his three sonnes crowned with Olympick garlands, the same day, fell downe dead for joy. Now, this materiall part of joy or grieffe, or any other passion cannot be in the Spirit of God, for God is subject to no changes.

2. There is a formall part in every passion, which is nothing but the very nature of the passion abstracted from the changes w<sup>ch</sup> it maketh in the body.

For

For example, in anger there is a formall part, and that is, *desire of revenge*; and in love, and that is, *complacence*, or contentment taken in the thing beloved; and so in griefe there is *formale* a formall part, which is *displacencia*, a dislike taken at the presence of any thing apprehended to be evill. Now the blessed Trinity is capable of the nature, or principall things of which the affections doe consist, and so of that which is principall in, or essentiall to griefe. i. dislike. God doth truly dislike mens miseries, because they are contrary to the creatures good; but especially their sinnes, because they are repugnant to his lawes, and to his nature, he being a God of pure eyes, who cannot abide iniquity. *Hab. 1.* And therefore he may not improperly be said to be grieved, when sin is committed, because he is displeased, for that is the principall thing in griefe. And thus doe others understand our Apostle.

3. Hee may be said to be grieved, when he carries himselfe (*ad modum contristati hominis*) after the manner of a man

man in heaviness. As the parts of a man are ascribed to God, *viz.* eyes, eares, hands, feet and face; because hee doth all those things which men doe with these members: so all the passions of the minde are affirmed of him, (*propter similitudinem effectus*) for the likeness of the effect; because when occasions are offered, he doth such things, as men in such passions are wont to doe. For instance, when a man is in joy, he looketh pleasantly, speaketh cheerfully, is kinde and free in his actions; when he is *angry*, he frowneth, chideth, fighteth, &c. and when he is in *heaviness*, he withdraweth himselfe from company; and, if it be a griefe mixed with anger (as our Saviours was, *Mark. 3. 5.* who *looks upon them angrily, grieving for the hardness of their hearts*; and as the Spirit is, when he is offended) hee withdraweth his courtesies, and his speech too from such as are the occasion of his griefe: Now all these things doth Gods holy Spirit, as he hath occasion; sometimes he dwelleth in the soule contentedly, and shineth upon it with the light of his coun-

countenance, working in it a liberty and freedom in Gods service, and filling it with joy and peace in beleiving, and then hee may be said to rejoyce: sometimes hee hideth his face from the soule, and suspendeth his gracious operations there, leaving men to themselves, and the wayes of their owne hearts, in which they have delighted to walke: and when he doth so, he may be said to be angry, to be grieved. And this is it, (I take it) which the Apostle meaneth here, when hee saith, *Grieve not, &c.* .i. Drive him not by your insolencies and impieties from the temples of your soules, disturb him not in his gracious and comfortable operations there: but so demean your selves, that he may stay in those temples which he hath seized on for his owne residence, and there may manifest without any disconsolate interruptions and eclipses, his sweet and powerfull presence. And thus doe most Expositors which I have met with, construe the sentence. *Nolite fugare*, sayes *Thomas* on the place, Drive him not away. *Ne turbetis*, trouble

trouble not the spirit, saith *Theophilact*. *Nolite per mala opera fugare*; Grieve him not, that is, chase him not away by your evill deeds, is *Haymo's* paraphrase. For as an Inhabitant (saith he) when he is hunted out of a house, which hee had provided for his use and dwelling, is grieved; so is Gods Spirit grieved, when he is by the filthinesse of sin forced as it were out of that heart, which in Baptisme he had clensed and sanctified for his owne habitation. *Calvin* also on this place speaketh to this effect, Seeing the Spirit dwelleth in us, wee ought to consecrate our soules and bodies unto him. For if wee prostitute them to any foule sinne, we doe (as it were) cast him out of his lodging. Which that the Apostle might the more familiarly expresse, *tribuit Spiritui*, &c. hee giveth to the Spirit humane affections, joy and grieve; then wee please him, when wee permit him to dwell quietly in our hearts; then wee grieve him, when by our sinnes wee expell him. And a little after, hee hath these words to the same purpose, *Reputet apud se*, &c. Let every one consider seriously

seriously with himselfe, what a horrible impiety it is to affect the Spirit with heaviness, *ut tandem à nobis discedere cogatur*, that he should be forced at length to depart from us. I will end this with the judgement of *Zanchinus* and *Pareus*. *Zanchy* speaking of some wofull effects of presumptuous sinnes in the soule, saith, *Ista peccati effecta*, these bitter fruits of sinne are those perturbations of minde, of which the Apostle saith, *Nolite contristare spiritum*, grieve not the Spirit: by which words hee shewes us, that to grieve the Spirit, is to trouble him in his workings in the soule.

*Zanch. Mi-  
sell. p. 151.*

When the flesh overcommeth the spirit, (saith *Pareus*,) as it did in *David*, when he fell, *Non ideo desinit esse in sanctis*, hee doth not therefore cease to be in the soule, *Sed manet superatus, conturbatus*, but remains vanquished and troubled, as the Apostle affirms, *Eph. 4. 30*. By which, you may see how hee understands the phrase. I doe but gleane a testimony or two, where I might gather a whole harvest. So much for the meaning of the phrase, *Grieve not*.



3. The last thing to be explained for the making way to our point, is, why doth St. Paul here mention onely the third person, the Spirit? Is not God the Father grieved, and God the Sonne too, by mens sinnes?

Yes, sin is irksome and odious equally to each person in the Godhead, and as here the holy Ghost is said to bee grieved at sinne; so the Creator of the world, God the Father, is said to be grieved, when the *wickednesse of men waxed great on the earth, Gen. 6. 6.* And God the Sonne in the dayes of his flesh *mourned for the hardnesse of mens hearts, Mark. 3. 5.* And doth not he grieve still? But the reason why the Apostle doth as it were appropriate *Grieving at mens sinnes*, to God the holy Ghost, is,

Because all sinnes, especially presumptuous, are (*contra signatam operationem*) against the proper working of the Spirit: as it is the peculiar work of the Father to create, and of the Sonne to redeeme; so, it properly belongeth to the Spirit, to enlighten the minde with knowledge, and to sanctifie the heart with

with grace; and therefore where there are sinnes against knowledge and conscience, crossing and defacing these works of the Spirit, hee is the person which is principally offended and grieved at them.

*Quest.* But are the works of the blessed Trinity thus divided? have not all the persons an equall hand in each externall work, such as the work of sanctifying is?

*Ans.* Yes, they have: in every work that is without themselves, done in or upon, or for the creature they doe all cooperate, as our Saviour intimates, where hee saith, *My Father worketh hitherto, and I work, Ioh. 10.* And in other places of Scripture, these externall works are affirmed of the persons in Trinity promiscuously, which sheweth, that they are not so parted among them, but that they have a joynt hand in every one of them: and it hath been a rule of constant credit among all Divines, that *opera Trinitatis ad extra sunt indivisa*, the externall operations of the Trinity are undivided. But yet it hath

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2. *Whether the regenerate can fall into such finnes as doe grieve him, and whence it comes to passe.*
3. *What are the wofull fruits and effects of the Spirit grieved, or what the mischiefes are, which befall the regenerate of such as doe grieve him.*
4. *What are the Antidotes to such finnes may be prevented.*
5. *Whether, and how the regenerate may be recovered by such finnes committed, and how they may be restored.*

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CHAP. I.

1. *What the finnes are by which the regenerate may bee said properly to grieve the Spirit.*

**I**T was the Stoicall doctrine, that all finnes were equall, as wee may see in *Tullies* Paradoxes; and it was afterwards taught by some Heretiques in the Church ( who grounded their opinion on the Stoicall Tenent ) that all punishments in Hell were equall. So *Agrippa* tells us. But neither of these. For wee reade in Scripture, *De profundis* moats and beames, *Matth. 7.* *offer* things of the Law, by consequence, greater breaches of the Law: that *beaten with few stripes*, some many, *Luk. 12.* that some an easier, others a greater damage, *Matth. 11. Ioh. 19.* What will follow from hence, but this, that there is a great disparity and difference between sins, both in respect of the sins themselves, and of the punishments which

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belong

Paradox, 3

Ag. 1. 2.  
9. 73.

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pleased

Aq. 1 q. 39.  
art. 7.

pleased God to appropriate as it were, and affixe some of these works to the Father, some to the Sonne, and some to the Holy Ghost, that wee who are of weake capacities in conceiving such deepe mysteries, as that of the Trinity is, might by this meanes be inabled in some measure to apprehend the truth of it. Wee say and beleeve, that there are three subsistences or persons in the divine Essence, and that each of these persons is truly and properly God, the Father is God, the Sonne God, and the Holy Ghost God. Now because this can never be demonstrated to us, to the begetting of an evident and exact knowledge of it in our minds; therefore God is pleased to illustrate and declare it to us, by appropriating such Essentiall attributes and works, as appertain to the whole nature of the Deity, to the severall persons subsisting in that divine nature, some to one person, some to another; that so when wee read, that the world was created by God the Father, that mankinde was redeemed by God the Sonne, and that beleevers are sanctified

sanctified by God the Holy Ghost, wee may the better conceive, and the more firmly beleieve the *in*, that there are in the Godhead 3. reall and substantiall subsistences, distinguisht one from another, and that every one of these three is very God: because there is never an one of them, but is intituled to some great work which can be done by none, but by very God.

Thus farre for the meaning of the words.

Now to the point upon which I meane to insist; it is this;

The finnes of regenerate men doe grieve the Spirit of God.

For prooffe of which, I might quote *Gen. 6.6. Psal. 78. 40. Psal. 95. 10. Esay 63. 10. Ezech. 6. 9. Amos 2. 13.* In which places, God complaines that he is grieved at the heart, broken with griefe, and like a Cart over-laden with theaves he is pressed downe with sorrow, by the finnes of men. But letting goe these proofs of a point so generally beleaved, for the opening and applying of it, I will enquire into these 5. particulars.



1. *What the sins are, by which the regenerate may bee said properly to grieve the Spirit : this I meane to speake of*  
1. Negatively, 2. Affirmatively, and to shew the reasons of both.
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4. *What are the Antidotes by which such finnes may be prevented.*
5. *Whether, and how the Spirit grieved by such finnes may bee pleased againe, and the parties fallen may be restored.*

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CHAP. I.

1. *What tho finnes are by which the regenerate may bee said properly to grieve the Spirit.*

**I**T was the Stoicall doctrine, that all finnes were equall, as wee may see in *Tullies* Paradoxes; and it was afterwards taught by some Heretiques in the Church ( who grounded their opinion on the Stoicall Tenent ) that all punishments in Hell were equall. So *Aquinas* tells us. But neither of these are true: For wee reade in Scripture, that there are *moats* and *beames*, *Matth. 7.* greater and lesser things of the Law, *Matth. 23.* and by consequence, greater and lesser breaches of the Law: that some shall be *beaten with few stripes*, some againe with many, *Luk. 12.* that some shall have an *easier*, others a greater damnation, *Matt. 11. Ioh. 19.* What will follow from hence, but this, that there is a great disparity and difference between sins, both in respect of the sins themselves, and of the punishments which

C 4                      belong

Paradox, 3

Aq. 1. 2.  
q. 73.

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belong to them? And therefore it will not be lost labour to examine, whether all finnes doe grieve the Spirit in the sense of the Apostle; if not, what bee the finnes that doe, and why.

There be some finnes which doe not grieve the Spirit. Of which I will 1. shew which they bee, or lay them out to the view: 2. proove them to be such.

1. Concerning the first of these, wee are to know, that the Papists cast these lighter finnes into 3. ranks.

1. Such as are light in their nature, of which sort are, *idle words, immoderate laughter*, small *excesses* in the use of lawfull liberties, foolish *jesting*, and *officious lies*, of which S. *Austine* hath determined, *mendacium officiosum*, an officious lie is a sinne, but a pardonable one, which a mans good will to his neighbour excuseth.

2. Such as are hainous perhaps in their nature, but light in regard of the small object about which they are exercised. Stealing (they say) is a great sin in its owne nature, but the stealing of a pin,

Aug. l. de  
mend.

*Mendacii  
officiosum  
peccatum  
est, sed veni-  
ale, quod  
benivolentia  
excusatur.*

pin, or a point, or some trifle, is accidentally a small one, because the thing which is stolen, is a matter of little worth, or moment. These they account petty finnes, though a man should commit them deliberately, and allow himselfe in them.

3. Such as are committed in a light and favourable manner, either *ignorantly*, or *indeliberately*, though perhaps they lie *in materia gravi*, and bee heinous enough in their owne nature and quality. All these they make to be in their owne nature and merit Veniall, ( such as God cannot in justice punish with the privation of grace or glory ) without any relation to predestination, or to the mercy of God, or to the state of the person that commits them.

In this Doctrine of theirs, I dislike 2. things especially.

1. That among their Veniall finnes they reckon, idle words, officious lies, &c. though committed wittingly and willingly, & continued in without reluctance against them, or repentance for them. Two things I will not unwillingly grant them :

First,

See Bel.  
L. 1. de stat.  
peccati c.  
9. &c.  
Becan.  
theol. schol.  
part. 2. tra.  
1. c. 2. q. 1.  
&c.

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First, That such finnes are in themselves of a lighter nature then many others, even for the reasons which they alledge.

1. Because they carry not in them so great a repugnancie to Gods Law, which is the rule of obedience, and the touch-stone of good and evill: as such sicknesses as swerve but a little from the due mixture and measure of humours, in which consisteth the health of the body, are but small and light sicknesses in comparison of those that doe much decline from that due proportion and commensuration; so, I think that those irregular actions, which want but a little of conformity to the Law, in which the required soundnesse of our actions lies, are comparatively light and little offences.

2. Because they bring not any notorious dishonour to God, or injury to men: no man, except he be exceedingly ill-minded, and glad of any occasion to blaspheme, will for an idle word, or a little excesse of mirth, with which a good man is overtaken, revile his God, or

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or his religion. Nor doth any man sustaine much harme by another mans stealing of a point from him, or putting of a merry jest upon him. And therefore these and the like are ( if any ) sins of an inferiour degree.

Secondly I grant, that finnes of this nature prove Veniall for the most part, and are usually pardoned in the regeneration, because they are ordinarily committed by them ignorantly, or indeliberately, either through their smallnesse, or their dayly incursion. 1. Because they are small, therefore the best men set not so strict a watch against them, as in rigour God might require they should: as men doe not use to watch narrowly for small theeves, nor to walk with as much circumspection among Bees, as among Beares, so these smaller sort of finnes are commonly neglected, as finnes which wee think will doe but little harme: and for this cause they slip from us rashly and inconsiderately before wee are aware. And 2. these finnes are dayly assaulting us, and therefore are fitly called by a Father, *peccata*

Tertul. de  
pudicq. 1.

*quo-*

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*quotidiana incurfionis*, finnes of dayly incurfion; for in regard of the different conditions of life wee are to paffe through, the feuerall occasions and provocations wee meet with, and the many duties of Pietty, and Charity which we are to performe, many a finne comes frequently, yea dayly upon us: our Callings put into our heads many covetous, unjust, and ambitious desires, and fancies, and draw us unawares into some actions not altogether warrantable and just; our devotions which are our daily sacrifices, doe give occasion for dulneffe, wearineffe, and formality to shew themselves in us: Domestique crosses doe put us into dayly sudden fits of impatience, and discontentedneffe. Now, because for these reasons such kinde of finnes doe slip from the best of Gods children; therefore they may be reputed among Veniall finnes, which grieve not the Spirit. This may bee yeilded. But that they are veniall, *ex genere suo*, in their nature, howsoever they are committed, whether willingly, or unwillingly, is more then can be justified.

For

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For Gods word requires the resisting and bewayling, even of those lesser sins as a necessary disposition to their pardon, as wee may see, *Rom. 7.* of which more anon. So thought St. *Augustine*, who therefore compareth them to small drops of water, and graines of sand, which being multiplied, are able to sink a ship, though singly and severally they cannot. His words are these, *Quomodo minuta peccata, &c.* "How doe small  
 "sinnes kill the soule if they bee neglected? The drops which fill whole  
 "Brooks are small; and graines of sand  
 "are small, but yet if many of them be  
 "put together, and laid on (either on a  
 "mans shoulder, or in a ship) they will  
 "presse downe either. A Pump in a  
 "ship if it bee neglected, doth that mischief  
 "chiefe to the shipp which a violent  
 "storme would doe; it enters through  
 "the Pump by little and little, but if it  
 "enter long, and bee not pumpt out, it  
 "drownes the ship. So small sinnes, if  
 a man allowe himselfe in them, and deliberately multiply them, will destroy the soule as well as greater; for that is  
 the

Aug. tract.  
 12. in Joh.  
*Quomodo  
 minuta peccata,  
 si negligenter,  
 occidunt? minuta sunt  
 grana arenae,  
 sed si multa  
 arena imponatur,  
 premit, &c.*



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a Aug. ep.  
108. ad  
Seku:ianū  
Peccata qua  
humane  
fragilitati  
quantūvis  
parua, tamē  
crebra sub-  
repunt; si  
collecta con-  
tra nos fue-  
rint, ita nos  
gravabunt,  
sicut unum  
grande pec-  
catum :  
Quid .n.  
interest ad  
mastragium,  
&c.  
b Bern.de  
praecepto  
& dispens.  
c. 14. Hae  
venialia non  
criminalia  
reputantur,  
excepto cum  
per contemp-  
tum in usu  
& consuetu-  
dinem vertuntur. Et ibid. Elatio contemptus, & impenitentis obstinatio in  
minimis quoque mandatis culpam facit non minimam : et convertit in crimen  
gravis rebellionis periculum sicut leuem simplicis transgressionis.

the application of his comparison,  
which is to bee supplied. In another  
place <sup>a</sup> he saith, " That the small sins  
" which do often steale upon us, if they  
" be wilfully repeated, and so gathered  
" into a number, will sink the soule as  
" much as one great and wasting sinne.  
" For what mattereth it to the losse of  
" the ship, whether it be swallowed up  
" with one great wave, or drowned by  
" degrees, through the water that is suf-  
" fered by negligence to get in at the  
" Pump and to fill the ship. This was  
St. Bernards opinion too of these smal-  
ler sort of finnes. <sup>b</sup> *Hae venialia, &c.*  
" These finnes (saith hee) are accounted  
" veniall, not criminall, except when  
" through contempt they grow customary.  
" *Elatio contemptus, &c.* Proud contempt  
" and impenitent obstinacie makes a very  
" great fault in the smallest Commande-  
" ments, and converts the light blemish of  
" a single transgression, into the crime of a  
" grievous rebellion. This is one thing  
therefore that is faulty in their Do-

ctrine,

ctrine, concerning light or Veniall finnes.

The second thing to be disliked in it is, that they make these finnes to bee Veniall in their own nature, not by the grace of God. For thus saith *Bellarmin*, *Negamus, &c.* Wee deny that God can justly punish every sinne, yea such as are veniall, with the greatest punishment of all, which is eternall death. A bold speech: but this they strive to maintaine, that on this foundation they may build their presumptuous Babels, their proud Doctrines, I meane, of a possibility of keeping the Law perfectly, and consequently of Merits, and Supererogations. I am sure the Scripture learneth us another lesson, where it telleth, that the wages of sinne is death, *Rom. 6. ult.* of sinne indefinitely, without exception of any; and *Gal. 3. 10.* where it denounceth a curse against every man that continues not in all things, which are written in the book of the Law to doe them. But I will leave them in their by-way with the passionat exclamation of *St. Augustine*. *Woe to that life which is most praise-worthy,*

if

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*cBel. l. 1. de  
amill. grat.  
c. 14. resp.  
ad 1. obj.  
Negamus,  
posse Deum  
juste punire  
peccatum  
quodlibet  
etiam veni-  
ale, poma  
omnium gra-  
vissima, quæ  
est mors  
eterna.*

*Aug. lib 9.  
cont. c. ult.  
Vt etiam  
laudabili  
vita homi-  
num fre-  
mota miseri-  
cordia dis-  
cutias tam.*

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*if thou, (O Lord) lay aside thy mercy when thou doest examine it.*

The finnes (I take it) which doe not grieve the Spirit, nor put a man out of favour, are onely such as are committed in a light and favourable manner, and they are of two kinds, finnes of *ignorance*, which are committed ignorantly, and finnes of *infirmity*, which are done indeliberately. Of both these I must speak somewhat distinctly, and then shew that they grieve not the Spirit, and why?

First, for finnes of ignorance: That they find favour (though in themselves they be sometimes great enough) even for the circumstance of ignorance with which they are accompanied, is evident, by the speech of our Saviour, *Ioh. 15. 22. If I had not spoken to them, they had had no sinne*; no inexcusable sinne: and by his prayer, *Luk. 23. 34. Father forgive them: for they know not what they doe*. Here he pleads their ignorance, as a motive to perswade God to pardon their sinne. It is plaine to *by Acts 3. 14. &c. Ye denied the Holy One,*  
and

and killed the Lord of life: A foule sinne in it selfe; yet he extenuates it by their ignorance, ver. 17. *I know ye did it ignorantly, &c.* 1 Tim. 1. 13. *I was an oppressor (saith Paul) but I was received to mercy, because I did it ignorantly, through unbelief.* In all these places it is implied, that ignorance is an ingredient which much diminisheth the sinne with which it is compounded. Now because there be as many sorts of sinnes of ignorance, as there be of ignorance it selfe; and as every kind of ignorance is more or lesse faulty, so is the sinne with which it is compounded, and of which it is denominated; let us see therefore what the kinds of ignorance be.

First, wee may distinguish it into ignorance of the Law, and the fact.

Ignorance of the Law, is when a man knoweth not that there is any Law of God forbidding such things, and consequently that those things which hee doth amisse, are evill and sinfull. Such was the ignorance of Abraham, Jacob, David, Solomon, and a great many more of the Fathers, in their Polygamy; it

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was a sinne, and none of the least neither; for a man to have many wives at once, and clearely enough against the first institution of marriage, and Gods example, in the first match that was made; and yet these good men did not know it to bee so, they were ignorant that there was any law forbidding that course of theirs; and therefore they did commonly live and die in it too; without any particular repentance for it.

Ignorance of the fact, is that whereby a man knoweth the Law well enough, but not his owne act. This was in *Lot*, *Gen. 19. 33, 35*. He knew that *incest* was a foule sinne, damned by the light of Nature, abhorred among the very Gentiles, *1. Cor. 5. 1.* but being overtaken with drunkenesse, he was ignorant of that incestuous act which hee did upon his two daughters. For hee perceived not (saith the Text) when they lay downe, nor when they rose up. Such also was the ignorance of *Abimelech*, in his intended sionne, *Gen. 20.* Hee knew that Gods Law did forbid Adultery, and that it

was a foule sinne (for this was knowne well enough and a great many more too of a lesser nature, to the profaner sort of Gentiles, *Rom. 1. 31.*) but he was ignorant that *Sarah* was *Abrahams* wife (for *Abraham* had told him that shee was his sister, *ver. 2.*) and that his lying with her, had it gone forward, would have beene a sinne of Adultery: and therefore when Gods punishing hand began to arrest him, and his whole Court, hee pleads his innocencie, *verse 4, 5.* *Lord wilt thou slay the righteous Nation? said not hee unto me, she is my sister? yea, she her self said, he is my brother: with an upright minde and innocent hands have I done this.* Such also was the ignorance of those Christian Souldiers, who being circumvented by the Emperour *Iulian*, cast a little incense into the fire. They knew not that this act of theirs was Idolatry in the Emperours account, and his heathenish Souldiers, till they were upbraided with it at dinner, by their fellow-souldiers: for when they knew they had sinned, they carried the Emperour his money againe (which he

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had given to them and all the Souldiers that had done so ) and cried out, *Errant manus, non mentes*, our hands have done amisse, but not our minds.

This kinde of ignorance is for the most part in the actions of men in drink, or halfe asleep, or mad men. For in all these, the use of the understanding by which they are enabled to reflect upon themselves, and know what they doe, is intercepted. Of this kinde also are all casuall actions and events, of the prevision and prevention of which there is no morall possibility: an example of which we have, *Deut. 19.4.* where first the Lord makes an order, that hee that slayes a man through ignorance of the fact, should have the benefit of the Cities of refuge: then he putteth a case, wherein it may so fall out, that one may kill a man, and yet be ignorant of it, namely, when a labouring man felling a tree, through the flying off of the axe from the handle, hitteth and killeth a man that is casuall passing by him at that time. Such is the ignorance of him that shoots at a man whom hee  
takes

takes to bee a beast, or lies with a stranger thinking her to be his owne wife.

Secondly wee may distinguish ignorance into invincible, and vincible.

1. Invincible ignorance is that which a man cannot overcome; either because hee discernes not himselfe to bee ignorant, or because hee wants meanes for the expelling of it, or hath not capacity enough to conceive the things whereof he is ignorant, though they should bee sufficiently revealed and propounded to him. The things, or objects about which this ignorance is exercised, are of two sorts. 1. Positive Lawes, Divine, or Humane, or any other things which have not their foundation in the light of nature, *viz.* That a thiefe should be punished with restoring fourefold, that beasts should bee slaine and offered up in sacrifice to God, that Jesus Christ should bee borne of a Virgin, that the body should rise againe at the last day, and many other Articles of the Christian faith. 2. The obscurer and inferior sort of naturall Lawes or Dictates, which are not plaine and undoubted



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principles, but conclusions rather, fetched out of those principles by the help and strength of discourse; such are these that follow, That it is not lawfull to lie for the saving of a mans life or goods, nor to kill a man though it bee to sacrifice him to God, nor to repell an injury by private authority, nor to murder ones selfe for the avoyding of some notable disgrace, or some death more terrible. Of such things as these, a man may possibly be invincibly ignorant; through the tyranny of bad education, generall evill customes, and the sway of times and places in which they live. But of the prime lawes of nature, which are, that God is to be worshipped, parents honoured, justice done to every man, of these none can be invincibly ignorant, because they are written in such cleare Characters in mens hearts, that no man, who is not wilfully blinde, can choose but read them. And therefore *St. Paul Rom. 2. 15.* saith, that the *Gentiles doe by nature the things of the Law*; that when they doe them, their consciences *excuse* and cheare them; when they doe them

them not, they *accuse* and terrifie them: and the cause of this is, because the law is written in their hearts.

2. Vincible ignorance is that which may be overcome and out-growne, if the party be not in fault: if a man be ignorant of some divine truths, the articles of the Creed, or some other of inferior rank, not because they are not revealed to them by God, or not propounded sufficiently by the ministry of men, nor because he wanteth liberty to enquire into them, or capacity to understand them, but meerely because he useth not his owne endeavour, but neglecteth such means either humane or divine, as might, if hee would use them, expell his ignorance; his ignorance in such a case is vincible and removeable. Now, this may be subdivided into two sorts.

1. *Simpliciter vincibilem*, simply and meerely vincible, of which all that wee can say, is, It might possibly be overcome, were not men wanting to themselves. When men want knowledge, not out of a wilfull contempt, but onely

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through negligence and incogitancie, because being taken up, (as they in the Gospell were) with their farmes, their oxen, their profits, and pleasures, they think not of getting the true knowledge of those heavenly mysteries which would make them wise to salvation: then their ignorance may be called *simply vincible*. Thus were the sonnes of *Zebedee* and the rest of the Apostles ignorant of the resurrection of Christ, and the nature of his Kingdome, as wee may see *Luke 24. 21, 25, 26, &c. Math. 20. 21. Act. 1. 6.*

2. *Affectatam*, affected and grosse ignorance, which is also called *ignorantia prava dispositionis*, ignorance of an evill minde, because it ariseth out of an ill temper of heart, by which men wilfully refuse to know such things as might hinder them from sinne, or further them in godlinesse. This is the ignorance which is spoken of *Iob 21. 14.* They say to the Almighty depart from us, we desire not the knowledge of thy wayes. And *2 Pet. 4. ver. 3, 4, 5.* Of this they are willingly ignorant, That by the

word

word of God the Heavens were of old, &c. The persons he speaks of were scoffers at religion, the ignorance which was in them, was voluntary and wilfull, and the reason why they would be ignorant, is insinuated in their description, *ver. 3.* that they might the more freely walk after their owne lusts. And it is the humor of every man that loves to doe evill, (as our Saviour tells us, *Mat. 23. 20.*) to hate the light, and never to come at it (though it be an unnaturall humor : for it is the naturall desire of the soule to search and enquire into things not knowne.) And the reason is there given, lest his evill deeds should be reprov'd, .i. discovered unto his conscience thereby : as theeves and adulterers love the twy-light, yea the blackest midnight, because it covers many of their finnes ; so ungodly men love the thickest and grossest ignorance of Gods commandements and their owne duties, because it hides many a sweet sinne from themselves, which they have a minde to live in, but could not so freely and so peaceably commit, were it

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it made knowne unto them.

The third distinction which makes for our purpose, is, the distinction of ignorance into 1. Causing, and 2. accompanying ignorance.

1. *Causing ignorance*, is that which is a cause by accident of the sinne which is committed; for, as knowledge, generall and particular, is an informer of men what is good and evill, and a director of them in their severall actions, and consequently an impediment to many a sinne; so, ignorance, which is the privation of knowledge, and a withdrawer of that which (were it present) would withhold from sinne, is many times a cause why men sinne. Knowledge is compared to light; now the light (we know) is a guide to us in our actions, in our walking, our riding, &c. when we goe or ride abroad, it keepeth us from stumbling at many a stub, from running upon trees or men, from falling into ditches, &c. and on the other side, darknesse, which is a privation of light, is usually an accidentall cause, why men riding on the high way, knock themselves

selves against a tree, or ride into a pit: so, knowledge in the minde, dictating what is good and bad, with-holds a man from many a sinne, which in the severall actions and employments of life hee would else fall into: and ignorance causeth him to sinne sometimes, when otherwise hee would not. Of this ignorance speaketh the Apostle, *1 Cor. 2. 8. Had they knowne him, they would not have crucified the Lord of glory*: this was also in *S. Paul*, when hee said to the high Priest, *God shall smite thee thou whited wall*; and it was the cause why he reviled him. For being charged with it, hee pleaderh for his excuse, that he did not know him to be the *high Priest*, *Acts 23. 5.* for if hee had knowne him, as he knew he ought not, so he would not have spoken evill of him.

2. *Accompanying ignorance*, is that which is present in the sinner when hee doeth evill, but hath no influence at all upon the sinne; the sin would be done, though the doer, who by chance is ignorant, should know it to be a sinne, because he hath a minde to it. A drunken man

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man goeth abroad in the night, hee stumbleth, or perhaps falleth into a pit; of this man we may truly say, The night was his companion when hee fell, but not the cause of his falling; his drunkenness was the cause. For, if hee had gone abroad in the clearest day, when hee had had light enough to make him see his way, being in drink, hee would have fallen: hee stumbled in the night, but not because it was night. So, a man viciously minded, and drunk with the love of sin, sinneth being ignorant, but not because he is ignorant: *peccat ignorans*, (as the Schoole-men speak) but not *ex ignorantia*.

Now let us apply these distinctions in a word or two to our purpose, and so proceed.

These finnes of ignorance are very rife and frequent in the regenerate, as David tells us, *Psal. 19. 12*. Who can understand his errors? cleanse thou mee from secret faults: daily experience also proves it. Now, these ignorances doe not grieve the Spirit, (whether the ignorance of which they are so named,

be

be ignorance of the Law, as the ignorance of *Abraham* was in his Polygamy; or ignorance of the deed, as *Lot's* was, when hee lay with his two daughters) if they be accompanied with these conditions.

1. If their ignorance be *invincible*, such as they cannot be thought in the judgement of reason, able to remove by any means they can use, or any paines they can take.

2. If their ignorance be *vincible*, but not wilfull, such an ignorance, of which we can only say, that men might overcome it, if they had their thoughts and wits a little better about them, and would be but so industrious as in duty and discretion they should be.

3. If their ignorance be the cause of their sinne, and not a bare companion of it; but if their finnes proceed from affected ignorance, they are equivalent to finnes of knowledge and presumption, and consequently of a higher nature, then slips of which the Spirit taketh little notice.

Thus farre of the first sort of finnes which



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which doe not grieve the Spirit, namely finnes of ignorance.

The second sort are finnes of infirmity, which though a man knoweth to be finnes, and such as he should avoyd, yet he is not able to avoyd. These are called *surreptions*, because they suddenly steale from us, or upon us; finnes of *inadvertencie*, because the understanding observeth them not till they are past; finnes of *daily incurfion*, because of their daily rushing upon us; and finnes of *infirmities*, because they are committed through our weaknesse and inability to master them. Now, these finnes may be divided into 1. meere infirmities, 2. mixt infirmities.

1. *Meere infirmities* are such, as are committed, onely through the weaknesse of the flesh, without any deliberation of the minde, and consent of the will at all. 1. Without any deliberation or observation of the minde, till it be too late to prevent them: like flie theeves or souldiers that lie in ambush for their enemies, they shew themselves in us, when wee think them farre

farre enough from us.

2. They are committed without any consent and choyce of will ; it hath no voyce in them, giveth no *placet* to them, but they crowd in upon us, without saying, *By your leave*. This kinde of sins, is like those sudden actions which shoot out, and are put forth by the force of imagination onely, such as are stroking of the beard, scratching of the head, playing with a stick, sitting down, rising up, and many other inconsiderate actions of the body. These and the like stay not till reason approve and command, and the will consent to them; but they are done in a moment upon the command of phantasie, in the twinkling of an eye. So many sudden flashes of evill thoughts, words & deeds there are, which break out from us, that prevent all operation of minde or will. And these I call finnes of *meere infirmity*, which for orders sake I will cast into these foure ranks, 1. Defects, 2. Omissions. 3. Evill morions. 4. Evill actions.

1. *Defects*, and ill qualities, of which there be very many in the best ; in our devo-

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devotions wee meet with dulnesse, drienesse, wearinesse, & wandring thoughts; in our obedience there is want of love; in our faith unbeliefe: our good actions are sprinkled with the dust of pride, vaine-glory, and hypocrisie; in our afflictions we are sensible of much impatience & discontentednesse, in our prosperity of high-mindednesse, and in the prosperity of others, of envie and male-contentednesse. These and a great many more inseparable blemishes and wrinkles, are in the very face of the Spouse in this life. In *David* there was dulnesse: and therefore he prayes, *Lord quicken me, Psal. 119.* There was distrust of Gods providence too, for hee wrangleth & reasoneth with his soule about it, *Psal. 43. Why art thou so cast downe O my soule, still trust in God:* In the good Israelites, who came willingly to keep the Pascheover, there was some want of due preparation, <sup>which</sup> giveth occasion of the Kings prayer for them, *The good Lord be mercifull to him that prepareth his whole heart to seeke the Lord, though he be not purified according to the purification of the Sanctuary,*

*Santinarie, 2 Chron. 18, 19. In Herodias*  
there was pride of heart; for hee must  
needs bragge of his treasures to the Ba-  
bylonish Ambassadors; *2 King. 20, 13. In*  
*Iemah* was a peevish & a forward heart,  
as we may see in his Story: In *Peter*  
selfe-confidence; *Though all men should*  
*forsake thee, yet would not I, Math. 26.* And  
in all the Disciples weaknesse of faith;  
for; *Lord increase our faith,* was their  
joyne prayer. And in all are some de-  
fects (even in *all exercises*) which they  
cannot help. These are the first kinde  
of indeliberate finnes or moere infir-  
mities.

2. There are in them *missions* of  
good duties, when occasions and sea-  
sons for the doing of them are afforded.  
*I do not the good I would,* saith *Paul, Rom.*  
*7, 19. We cannot do what we would,* saith he  
of all the faithfull; *Gal. 3, 17. The spirit is*  
*willing, but the flesh is weak,* saith our Sa-  
viour of his Disciples, when they omit-  
ted a necessary duty, the comforting of  
their distressed Master, *Math. 26, 41.* We  
finde by daily experience; that wee let  
many faire opportunities of praying, hea-

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ring, reading, meditating, examining our consciences, mourning for our sins, ministering to the wants of our afflicted brethren, and the like, slip from us inconsiderately, not knowing what wee have omitted, till the omission be past.

3. There are in them *evill motions*, which the Apostle calls, *Rom. 7. 5. motions of Sinne*, not only *injections* or evill motions cast in, or rising up in the heart, but *delectations*, or evill motions embraced: and both these indeliberate too, and these latter are inseparable to the first. For, if evill motions which arise in us, be of things pleasing to nature, they delight as soone as they arise, though a man consent not they should doe so; as wine, because it is naturally delightfull to the tast, it pleaseth the relish as it goes downe the throat, in touching of the palate and the pleasure of the palate are inseparable. And therefore I say, that in the Saints, both the *primo primo motus*, the first evill motions, and the *secundo primo*, the delectations in those evill motions, are both indeliberate; though sometimes these latter

prove

prove to be *morosa*, and are entertained in the mind by the allowance of the will. With swarms of these noyform and unsavorie thoughts are we daily molested, they are our companions alone and in company, at bed and at board, in Oods house and our owne, like *Abrahams* fowles, *Gen. 15.* that fell upon the sacrifices, they are ever with us, to hinder and distract us in the best employments.

4. Besides these, many are the *outward evill actions*, which throught the presence of occasions, and power of sudden passions and provocations, break from us suddenly; Such was *Dauids* inconsiderate exclamation, *I shall one day perish by the hand of Saul*, *1 Sam. 27. 1.* and such was *Sarabs* lie, *I laughed not.* Such, *Iobs* imprecations, *Let the day perish, wherein I was borne, &c.* And such, *Ionabs* selfe-justification, *I doe well to be angry,* *Ionab. 3. 9.* Thus sinned *David*, when upon *Zibaes* accusing of his Master, hee suddenly without mature deliberation, gave him all his Masters lands, *2 Sam. 16. 4.* And such a sinne was *Peters*, when

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in anger he drew a sword and smote off *Malchus* his eare, *Iohn* 18. 26. Thus for meere infirmities.

II.

Besides these, there are *mixt infirmities*, which have some presumption in them, but not enough to denominate them *presumptuous finnes*: some *advertencie* and *consent* is in them, but not a stayd and fixed apprehension, or election: A simple apprehension, perhaps, without any practicall judgement of the understanding concerning the object, whether it be to be prosecuted, or avoyded (*pro hic & nunc*) considered with all circumstances of time & place. As it must be a good deale of water that must give the wine with which it is mingled, the name and nature of water: so there must be more degrees of wilfulness, then weakness in the sinne, or else it cannot receive the name and nature of a wilfull and presumptuous sinne. The finnes therefore that hang in the understanding floatingly & lightly, as colours in the ayre, and not firmly, as colours on a wall; and are like the answers of a man to questions asked him,

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him, when he is betwene sleeping and waking, or seriously intent upon some businesse, which fall not under a perfect deliberation: the finnes which a man knoweth not well whether they steale from him or no (like the drunkard in the *Proverbs* c. 23. vlt. *They have smitten me, but I was not sick, they have beaten me but I felt it not:*) These are mixt infirmities, and doe not grieve the Spirit. Now it falleth out, that these are often committed by the very best, either through many businesse, or violent passions.

1. Through many businesse: for these first, draw the minde away upon many things at once, and doe weaken it in its operations: As the eye cannot look attentively on one single object, at such time as it looks upon many; so the mind cannot think upon any one thing deliberately, at that time when it thinks upon many things.

And as many businesse distract: So secondly they attract, and draw away the thoughts from other things to themselves; from whence it comes to



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passé, that other matters (though perhaps of greater importance) are but little and weakly thought upon, during the attention and stay of the minde on those businesses: for, as the eye, when it is fixed upon one certain object, cannot at that time look seriously upon other things, though never so visible in themselves, or visibly presented before it; so the minde, when it is intent upon some urgent affaires in hand, cannot bestow any solid and settled thoughts on other matters at that time, though they be such matters as concerne much.

Now from this distraction of the thoughts, or from the attraction of them to some one thing, by occasion of such businesses as men are to manage, it may and doth fall out, that many finnes steale from them now and then, without due observation.

2. Through the sway of head-strong passions, men sinne sometimes without a perfit deliberation. For they doe often deprive the understanding of the power, at least the use and exercise of its power to consider, and conclude.

Though

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Though the mind and will be the King and Queene of the soule, yet they are too often at the will and mercy of these rebels. These passions when they rage, sometimes command the tongue, and the hand, or any of the other members, to doe a sinne which they would have done, before the understanding and will can take up arms and make head against them, as a company of base rebels may doe mischief in the land, before the King is aware of them, or can levie forces against them. Sometimes, like a thick smoke, they blinde the understanding, which is the eye of the soule, and make it give sentence on their side, and say as they would have it, and conclude that to be good, which at another time it knoweth to be evill. A gift (sayes *Moses*) blindeth the eyes of the wise, and perverteth the words of the just. *Deut. 16. 19.* The meaning is, that a Judge (though for his understanding he be a wise man, and for his disposition a just man; yet) if hee hath a strong affection to bribes, will be blinded by that passion in his understanding, and

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Arist. 1. 7.  
Ethic. 5. 3.

made to give false judgement. If a man be surprized with a passion of lust, perhaps it will for the time corrupt his judgement, and make the cause goe that way, which it would have in. This made the Philosopher say, that the Syllogisme of an incontinent person hath foure propositions in it, two of reason: *viz.* 1. that no fornication is to be committed, 2. that therefore hee must not commit this or that act of whoredome, that he is about: and two of passion, or of reason perverted by passion, namely, 1. that things which are delectable are good, and to be embraced. 2. That therefore the act of fornication which is about to be done, is good, because delectable. Now (sayes he) every incontinent person is led by the two later, which proceed from passion perverting the understanding. *Passio ligat rationem, ne concludat pro primo*, Passion blinds, or binds reason, that it may not conclude for the first, namely, that whoredome is evill, and therefore to be avoyded alwayes. The like may be said of all other sinners. If passion raigne for a fit

in their soles; it overcloudeth the understanding. And sometimes againe they puzzle the understanding, & make it inceptive for the time, as a man that by brawling with his servant, taketh off his attention from his businesse, and maketh him doe hee scarce knoweth what. And from hence come many sudden and unadvised sins. All these effects of headstrong passions are couched together by the Philosopher in a verse or two.

*Quidam pello,  
Palle inmovens, spemq; fugato, nec dolor ad se.  
Nihil a meum est, vinclaq; fractis, haec ubi rogare*

All which are in Gods account light, pardonable finnes, such as grieve not the Spirit: except this indeliberation be voluntary. For it often falls out, that men who are fully set to doe evill, as they will be, or would be ignorant of the evill which is inherent in such actions as they have a minde to, so they would be sudden and inconsiderate in the commission of them: That they may have this to say, when their consciences accuse them for their sinne,

Non

*Boet. de consolat. Philo-  
soph. metro  
ultimo.*

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*Non putaram*, wee did little think to have done so, wee were overtaken in our sinne unawares. Now, if men sinne inconsiderately, *de industria*, of purpose, notwithstanding their inadvertency, their sinne is presumptuous, and interpretative, in Gods account wilfull.

*Quest.* But when may a mans inadvertency be judged voluntary?

*Answer.* Whensoever hee ought and might deliberate if hee would. More particularly.

1. When hee hath some warnings and items given him by some friends without, or some good motions within, that such a sinne is neare him, and likely (if hee take not heed) to seize upon him: if hee neglect these intimations, and so fall into the sinne, (though perhaps besides his expectation or purpose) his indeliberation is voluntary, and his sinne too, virtually, though not formally. Sometimes a Physician, or peradventure a discreet friend, by some signes in the face, perceiveth that such a man is ready to fall into a swoond, or into some dangerous sicknesse if hee prevent

it not; and ſometimes one traveller upon the high-way, is able to tell another whom hee meeteth, that there are dangerous fellowes in the way in which hee is riding, ready to rob and riſle him, if hee goe forward. If now the parties thus premoniſhed, by ſlighting this good counſell, fall into thoſe dangers, (though beſides their expectation) their ſudden miſcarrying is upon the matter wilfull. Such was the death of *Iulius Ceſar* in the Senate Houſe; though hee did not formally will his owne death; yet becauſe he neglected that good warning of it, which in reaſon he ſhould have taken, he may without a ſolecisme be ſaid to periſh wilfully. And the men of the old World, though the flood came upon them unawares like a ſnare, and ſwept them away, (for it is ſaid, *They knew nothing till the flood came, Matt. 24. 39.* .i. they conſidered or minded no ſuch matter) yet becauſe they ſlighted *Noahs* good counſell, who told them it was a coming, they might not improperly be ſaid, to bee ſwept away wilfully. The ſame

Cap. I. same judgement wee may passe upon such men as fall into any sinne, (bee it whoredome, drunkenesse, theft, perjury, or any other) at a time when they are informed by some prudent observer of concurring occasions and dispositions, of the probable danger they are in of committing such finnes, and admonished to have an eye to themselves. If such men commit any of these inordinate acts, though with no previous purpose to doe so, nor current observation of themselves at the time when they doe so, yet may that inconsideratenesse with which the sinne is accompanied, together with the sinne, be interpreted and pronounced voluntary.

2. When being sensible of his owne weaknesse and facility to fall into some determinate sinne, hee putteth himselfe notwithstanding into such temptations, of time, place, persons, or occasions, as will allure him to that sinne, though with no purpose of committing it, but rather a contrary. If he doe fall, inadvertency will not help him, nor much qualifie his sinne, because it is voluntary:

luntary: hee might, if he would, have easily foreseene what the issue would have beene of a temptation so strongly drawing, and a disposition so readily inclining, of such iron and loadstone; such fire and tinder meeting together.

This in some degree was the case of *Alipius* in *St. Austin*, who being intreated by an importunate friend to goe along with him to a play-house, went (though with no intention to see the play, but a cleane contrary of shutting his eyes, and stopping his eares, that he might neither see nor heare the vanities which might work in him an inordinate and unlawfull delight) and being there after a little while, fed his eyes, and his eares with those profane sights and vaine speeches. This sinne of his was a sinne of inadvertencie, if wee look strictly to the formality of it, but this inadvertency of his was voluntary. For hee had reason to think, that the Devill having him there under so great a temptation, would not let him come undefiled away. And so, though *St. Peters* deniall of his Master were an indeliberate

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rate



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rate sinne, yet it was wilfully indeliberate, because he might easily have considered, that the high Priests Hall was a likely place to proove a snare to him in that particular.

3. When a man cherisheth any full motions: Suppose it be of fornication, with an intent to reap a little pleasure by the motions, but no meaning to commit the fornication: if hee doe commit it through sudden surprizall and presence of occasions, his indeliberation is voluntary, and his sinne equivalent to a deliberate sinne: For hee might have foreseene his danger, and read his owne destiny if he would, and hee ought to have turned such bad motions out of doores, before they had inflamed his lust, and made it able to conceive and bring forth so foule a brat. The Law which God himselfe made, *Deut. 22. 23, 24.* proveth as much as I have said. The Law was, That a betrothed maid if shee lay with a man, and did not cry out, and to her power make resistance against the attempt, should be stoned to death: the reason (I suppose)

pose) was, because her not crying out for help, did intimate her willingness and consent to the sinne. If a woman in this case were judged to have consented to the sinne, because she did not resist the onset; then they may be thought to have given consent to the act of uncleanness, who cherish and delight themselves with the thoughts of uncleanness. For in such a case a man is bound (*excusare pravam suggestionem*) to cast out the suggestion to that sinne.

4. When indeliberation falls frequently upon the same sinne, it is voluntary. For in such a case any man is more able and obliged to look to himselfe. We use to say, *ichne piscatoris sapit*, and the burnt childe dreads the fire, and he is not a wise man that will easily stumble twice at the same stone. The meaning is, that men ought to be afraid of such things as have once, or oftener done them hurt, and carefully either to keep out of occasions inducing to them, or to watch over themselves in the presence of such occasions: and so is hee bound to be of every sinne that hath of-

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ren mated him. As he is bound, ſo hee is enabled to prevent ſuch a ſinne more then many others, becauſe it will bee ever before him, gnawing upon his conſcience, and ſpbraiding him. A man that hath often played the glutton at a full table, or beene oft overtaken with drink in the company of looſe friends, can very hardly be overcome with theſe finnes without wilfull ſin deliberation: for his heart, if the ſame ſnares bee preſented, will miſgive him, and bid him away, or elſe look to himſelfe, and ſtand upon his guard.

I have given theſe few rules, for a help to ſuch as would bee directed how to diſcover the deceitfulneſſe of their hearts in this particular, and the nature of their ſinne. If they find their inadvertencie in ſinning to be voluntary, let them know, that their finnes exceed the nature of infirmities, which doe not grieve the Spirit. And therefore when having diſcourſed of finnes of ſurſeption and infirmity, referreth finnes of affected ignorance, and omiſſion, to finnes againſt conſcience; and concludeth all

Turks,

Turks, Jews, Pagans, and Pharisees who are guilty of affected idolatry, ignorance, and unbeliefe, to bee guilty of mortall and damning sinnes.

Wee see what the sinnes are, which grieve *per the Spirit*, as the phrase is to bee understood in the Text. And now we come to prove them to be such: only I will premise this one thing; namely, that I look what proofes evince infirmities to be sinnes, which have a generall pardon, the same doe prove, that sinnes of ignorance are so too: for they both agree in this qualifying circumstance, which is, that they are involuntary, infirmities for want of observation, ignorance for want of knowledge. And therefore they agree in the effect, remission. This being premised, I prove it briefly 3. wayes di. 1. By testimony of Scripture. 2. By the judgement of Divines, ancient and moderne. 3. And by reason.

1. By testimony of Scripture, (St. Paul Rom. 7. and 8. hath) a prety large discourse on this argument. Wherein he sheweth by himselfe, as by an ex-

## Cap. 1.

ample, what a pronenesse there is in the regenerate to some kinds of sinnes, ver. 14. *I am sold under sinne.* ver. 18. *I finde no means to performe what is good.* ver. 19. *The good which I would, I doe not; the evil which I would not, that I doe.* ver. 21. *When I would doe good, evil is present with me.* ver. 23. *I see a law in my members rebelling against the law of my minde, and leading mee captiue to the law of sinne, &c.* In all these verses he signifieth, that the regenerate are strongly inclined by their inward corruption to some kind of sinne. But what sinnes? The Libertines understood the Apostle of all sinnes, even the foulest that are, and defended their greatest insolencies with these words of his, as *Pet. Martyr* admonisheth. \* Here, saith he, wee must take heed of the profane glosse of the Libertines, the very plagues and furies of our times, who by these words of the Apostle, maintaine their greatest impieties.

The Apostle cannot be understood of such sinnes. For 1. hee committed no such, neither before, nor after his conversion. Before his conversion, while he

\* P. Martyr  
in Rom. 7.  
Hic cave-  
di sunt Li-  
bertini, pe-  
stes & fu-  
ria nostroru  
temporum,  
qui huic A-  
postoli ver-  
bis gravis-  
sima sua  
sceleru vultu  
excusare.

lived

## Cap. I.

lived a Pharisee, hee was free from wilfull grosse finnes: for so he saith of himselfe, *Act. 22. 3. I was zealous toward God:* and, *Phil. 3. 6. Touching the righteousness of the Law, I was unrebukeable.* After his conversion hee was much more free from them, as wee may see, *Act. 24. 16. I doe exercise my selfe to have alwayes a conscience void of offence toward God and men:* and *2. Cor. 1. 13. Our rejoicing* (saith he) *in this, the testimony of our conscience, that in sincerity and godly purity wee have had our conversation in the world.* 2. This very place which is thus perverted by these miscreants, proveth the contrary. For 1. hee speaketh of inward lustings, which are finnes so small, as that he should not have knowne them to be finnes, *except the Law had said, Thou shalt not lust;* ver. 7. 2. He speaketh of such finnes as he hated; ver. 15. as he resisted to the utmost of his power, ver. 19. *the evil that I would not, that doe I,* and ver. 21. *when I would doe good, evil is present with mee;* as also ver. 23, 24, &c. and therefore not of deliberate and wilfull rebellions.

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But the ſinnes which (hee ſaith) the godly are ſubject to in this wretched mortality, are indeliberate ſinnes; which they are ſoiled, and ſoiled with, their inward man reclaiming and indeavouring the contrary.

That is the firſt thing to bee noted in that Chapter.

2. For the comfort of the regenerate, who might perhaps from this ſinfull condition of theirs, have inferred their dangerous condition, and eternall condemnation, hee telleth them, that they are ſafe enough for all this: in the laſt verſe of the 7. Chapter He thanketh God through Jeſus Chriſt. For what? Certainly, for his deliverance from the guilt of theſe ſinnes, by the mercies of God in Chriſt. For *hæc verba* [qui mihi contigit] theſe words, *who hath delivered me*, muſt bee put in to fill up the ſenſe, ſaith *Reſolve* truly on that place: *Et hæc ſenſu*, out of the feeling which hee had of his deliverance from the condemning power of theſe his inevitable failings; he breaketh out into this thanksgiving, ſaith *Pareus* on the place: So that this

this is one proofe of the consistencie of these finnes with justification and the favour of God. Hee proveth it also, *Rom. 8. 1.* Now therefore there is no condemnation to them that are in Christ Iesus, who walke not after the flesh, but after the spirit. In which words, 1. from the sense of his owne deliverance from the hurt of these sinnes, hee concludeth the safety of all them which are in Christ Iesus, though there be some remaining finnes in them. 2. He addeth a restriction or limitation, if they walke not after the flesh, &c. If these men in Christ keep themselves within the compasse of right infirmities, and break not out into licentious enormities, why, then all is well, not else. Out of the 13. vers. If yee live after the flesh ye shall dy, but if yee mortifie the deeds of the flesh by the spirit, ye shall live; Melancthon collecteth a distinction of finnes in respect of their guilt: and the safe condition of the regenerate, *Si actionibus corporis, .i. vitiosis corrupta natura motibus & negligentis repugnant*, if they resist those evill motions and negligences, to which they are

Melanct.  
lo.co. de  
discr. pec-  
cati mort.  
& ven.



## Cap. 1.

subject, to the utmost of their ability. And this was signified sufficiently in the dayly sacrifice, which was appointed to bee offered for sinnes of error and infirmity.

So much for the prooffe from Scripture.

Secondly, it may appeare by the judgement of Divines of elder and later times.

Aug. l. de  
animab.  
contr.  
Manich.  
c. 10.

It seemes to have beene the opinion of St. *Augustine*, that sinnes which are wholly indeliberate, are not truly and properly sinnes: and therefore farre enough from *grieving the Spirit*. For in one place he reasoneth on this manner: If one should take a mans hand who is asleep, and make it write downe some dishonest and uncomely speeches; if I should ask you, whether this man who is thus abused, hath sinned or no, you would quickly answer mee, No: or, if one should abuse after the same maner, the hand of a man who is fast bound in all other parts of his body, you will easily grant me; that the man so handled, sinneth not at all in that writing, and you

## Cap. D

you would bee angry with any man that should put to you such a senselesse question. By this you grant (saith he) *Non esse nisi in voluntate peccatum*, that there is no sinne but in the will. In another place hee saith, that look what the body suffers violently, no lesse going before, is a vexation of it, rather then a violation. In which speech he alludeth to *Deut. 22, 26, 27.* where God giveth a charge, that if a maid were forced, shee should not die; for there is no more desert of death in her, then in a man that receiveth a deadly wound, whether hee will or no. And it is well knowne, that the definition of sinne (so bee dictum, factum, concupisum voluntarium contra legem Dei; a voluntary word, deed, or thought against the Law of God) which is in such request among the Schoolmen, is St. *Augustinus*, and serveth to shew what his deliberate opinion was of these indeliberate sinnes. \* St. *Ambrose* also is thought to have bene of the same minde: for these are some of his words; *No man is held guilty of sinne, unless he have declined of*

L. de méd.  
ad Cōsent.  
c. 7. Quod  
violenter  
non prece-  
dente libi-  
dine patitur  
corpus, vex-  
atio patius  
quam cor-  
ruptio est.

\* Ambros.  
l. 1. de lac.  
& vitā be-  
atā c. 7.  
Nemo tene-  
tur ad cul-  
pam, nisi  
propria de-  
clinatione; non  
habent cri-  
mina qui in-  
feruntur re-  
luctantibus.

Cap. 1.

his owne will, i whose guilt, which are ſeared  
upon perſons reſiſting, have yet the nature  
of ſinne. *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* 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*516* *517* *518* *519* *520* *521* *522* *523* *524* *525* *526* *527* *528* *529* *530* *531* *532* *533* *534* *535* *536* *537* *538* *539* *540* *541* *542* *543* *544* *545* *546* *547* *548* *549* *550* *551* *552* *553* *554* *555* *556* *557* *558* *559* *560* *561* *562* *563* *564* *565* *566* *567* *568* *569* *570* *571* *572* *573* *574* *575* *576* *577* *578* *579* *580* *581* *582* *583* *584* *585* *586* *587* *588* *589* *590* *591* *592* *593* *594* *595* *596* *597* *598* *599* *600* *601* *602* *603* *604* *605* *606* *607* *608* *609* *610* *611* *612* *613* *614* *615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* *781* *782* *783* *784* *785* *786* *787* *788* *789* *790* *791* *792* *793* *794* *795* *796* *797* *798* *799* *800* *801* *802* *803* *804* *805* *806* *807* *808* *809* *810* *811* *812* *813* *814* *815* *816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

But the contrary to this ſeemeth to  
bee determined by the ninth Article of  
our Church, in the end of which are  
theſe words, *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371*



## Cap. II.

4 Ench. c.

92. R. L. 79.

Quaestio-

ne, brevis,

brevis, per-

celsa, sine

quibus non

potest de-

ctor, etiam

in omni

quodlibet

falsis pro-

prie delin-

ty.

L. de

Synch. ad

Catech.

L. c. 9.

L. 2. De

civ. dei.

c. 32. Hic

per impu-

dientia no-

censuratur

tae, quae

falsis et pe-

ccatis

cum blas-

phemia im-

mortalitatis

hanc vitam ducunt sine crimine contra conscientiam: facili impetrentur po-

cat in huius infirmitatis disciplina misericordiam.

of the will in men regenerate, are not  
such finnes as put the person in whom  
they are found, into a state of wrath and  
damnation: and this the following to  
Simonies will make good.

To begin with S. Austin, *The daily  
light and short finnes of the faithfull*, saith  
he, *without which this life is not led*; we  
blessed out by their daily prayers. And in  
another place he saith, *That against  
these finnes is invented the Load  
Prayer, and more especially that Pe-  
dition, Forgive me your trespasses*, which  
he therefore calls *Quintana* and *tertia*  
*medicamentum*, the daily Physick of the  
soule. *Wer doe nicht unwisely* (saith  
out cause) *call these men blessed* (saith  
he) *whom we see loading their hearts pi-*  
*ously and righteously, under the hope of*  
*immortality to come, without any finis*  
*finnes which make the conscience: For they*  
*easily obtaine Gods mercy for their finnes*  
*of humane frailty*. In these words he  
plainly distinguisheth betweene finnes  
of infirmity and presumption, affirming

an easie pardon to belong to infirmities. Many other speeches may be found in him<sup>d</sup> to the same purpose.

*Melancthon* is of this minde too. For in his Common places expounding a place of *S. Paul, Rom. 8. 13. If ye live after the flesh, ye shall die*, he saith, *Hic tradit Paulus, &c.* Here *Paul* delivereth a difference of sins. There remaine in the regenerate many internal evils, to wit, an in-bred darknes and pravity of nature, and many defects: though there be some light and obedience begun, and some faith, yet is this faith but a small spark shining in thick darknesse, which daily wrestleth with doubtings. There is not so much feare of God, such a love & confidence as there should be. Besides, there are vitious affections of divers kinds, as selfe-conceitednes and self confidence; & many sorts of evill motions, flames of lust, and unjust emularions, as in *Aaron* and *Miriam* against *Moses*. Also, many sinnes of omission are committed by them, and neglects of duties, civill, Ecclesiasticall and Domesticall. But because  
"the

Cap. 10

d August.  
hom. 20. &  
40. & epist.  
108.

e Mel. lo.  
c. de bonis  
operibus,  
3. quest.  
de descr.  
peccat.

Cap. I.

Quo. 1.

De car.

Sup. 2.

Inf. 1.

Spir. 1.

Spir. 2.

Spir. 3.

Spir. 4.

Spir. 5.

f Suffrag.

Brit. Thef.

ade Pcr-

sev. artic. 5.

" the Saints doe oppose these evill mo-  
 " tions and vicious affections, and be-  
 " lieve that their infirmities are fore-  
 " given them for Christs sake, *IACO. 1.*  
 " *ment in gratis, &c.* therefore they re-  
 " maine in favour, and retaine their  
 " faith and the Spirit of God. *Hos. 13. 14.*  
 " *Apostolus*, thus thought the Apostle,  
 " when he said, *If ye mortifie the deeds of*  
 " *the flesh by the Spirit, ye shall live.*  
 Finely have our Divines in their Suff-  
 " rage set downe their judgements in  
 " this point. These are finnes (say they)  
 " for which God threateth wrath and  
 " banishment out of Heaven, and ever-  
 " nall death even to his owne children,  
 " and they are spoken of, *1 Cor. 6. 16.*  
 " *Gal. 5. 25. Col. 3. 6.* And there be cer-  
 " taine other finnes, for which the mer-  
 " cifull God is not wont to deprive his  
 " children (no not for a moment) of the  
 " light of his countenance, nor to terri-  
 " fie them with the feare of damnation.  
 Of these they reckon up three sorts;  
 1. *Rebellious motions of lust.* 2. *Ble-*  
*mishes & defects cleaving to their best*  
*works.* 3. *Daily finnes of humane infir-*  
 mity,

mity, committed without any certaine purpose of doing them. Of all these they say, They are remitted by the daily craving of pardon.

Many passages to this purpose are to be found in the fore-named Reverend Bishop. One is to this effect. *Quisquid vitium, &c. Vt has for ever old rebellious Adam doeth repugnant to the Law, it is not imputed to the regenerate man, following the rule of Gods Law according to his ability, and opposing his lust in its rebellions.*

Another is this. *Labes quæ oritur, &c. That blot which comes from old Adam, is not imputed to the man who is ingrafted into the new, so that he suffer not his will by the power of that, to be drawn away from well-doing, or driven to do evil.*

M. Gataker speaking of those finnes, saith, That God in mercy vouchsafeth his children a daily pardon of course for them; and is content graciously to passe them by, & put them up in them, though in rigor of justice he might deservedly call them into a strict account

*per illam non finit voluntatem suam vel à bono agenda avelli, vel ad malum perhibendum impelli.* Gataker. Spir. Watch. p. 120.

for

a Dav. Præl.  
l. de just.  
act. c. 35. p.  
433. Quic-  
quid vitium  
Adam in-  
multuatur  
& relulle-  
tur legi, non  
imputatur  
homini re-  
nato. null  
legis pro  
posse suo se-  
quenti, &  
rebelliorem  
concupis-  
centie ever-  
santi, &c.  
b 16. Labes  
quæ oritur  
à veteri A-  
damo, non  
est illi im-  
putabilis  
qui inseri-  
tur in no-  
vum, modò



## Cap. 1.

chap. 130.

for them. And afterward, mentioning the good which a Christian might gain by watching over himselfe, hee hath these words: Wee shall have a pardon of course signed us upon generall suit, for these sinnes that either through ignorance, or mere frailty escape us; and for the prooffe of it, he citeth in his margine two places of Scripture, *Psal. 19. 12. Math. 6. 12.*

Out of all these testimonies, the summe which doth result, is this, that ignorances and infirmities do not grieve and drive away the Spirit; they are generally and daily pardoned: provided, 1. That the person be in Christ; 2. That to his power he resist them; 3. That he acknowledge and bewaile them, and pray heartily for the forgiveness of them. And this is all that I contend for. Thus farre for proofes drawne from authority.

Now in the last place, the reason by which it may be proved, that these sinnes are not damnable, nor grieve not the Spirit, is,

Because they are no breach of any

Evan-

Evangelicall precept. For wee are to know, that the Gospell, (though it take away none of the commandements of the Law, nor free beleivers from that obligation which the light of nature layeth upon them of obeying them, yet it disarmeth them of their sting, and power of bringing unavoydable damnation upon transgressors, if they be in Christ. For example, *Thou shalt not lust*; this is a commandement of the Law, *Rom. 7*. It forbids evill motions and finnes, which fall not under perfit deliberation: to this commandement every man is bound, the Gospell frees him not: but yet this commandement is backed with no penalty, or curse: that is taken from it by the Gospell. See *Rom. 8:1*. The meaning of which words in reference to the former Chapter, is, that notwithstanding these involuntary finnes, there is no condemnation, &c. therefore the curse is by the Gospell separated from this commandement. Now, as it taketh this curse from some commandements of the Law, so it affixeth and restraineth it to some precepts

## Cap. 3

cepts of its owne, which it imposeth upon every soule under the unavoidable paines of eternall death. These precepts are threes, 1. To beleeye, 2. To repent, Mark. 1. Repent and beleeye the Gospel. 3. To abstaine from reigning sinnes, Rom. 6. 12, Let not sinne reigne in you. Of these commandments the breach is threatned with eternall death: He that beleeveth not, shall be damned, Mark. 16. Except ye repent, ye shall all perish, Luk. 13. If ye live after the flesh, ye shall die, Rom. 8. 13. There be no sinnes which are a violation of these, but bring death eternall on the soule; and the sinnes which are not, do not bring destruction: now involuntary sinnes, whether of ignorance or infirmity, are not breaches of these; as appeares, Rom. 6. 12, where to let sinne reigne, to obey it in its lusts, and to yeeld up our bodies to the service of it, are used as promiscuous termes but, to give ones selfe to obey sinne, to yeeld up ones body to be a slave to its commands, is to give a willing consent. Sinnes therefore of deliberate will and consent, are here forbidden, and

Cap. I.

and not indeliberate and unwilling  
finnes.

*Quest.* But why doth not God forbid infirmities and indeliberate finnes in the new covenant under the paine of his heavy displeasure, as well as against wilfull finnes?

*Ans.* Though it be enough to quiet our understandings, to know that God will have it so, yet because his will is rationall, (for he *worketh all things after the counsell of his own will*, Eph. 1. 11.)

Wee may guess at some reasons why God is so favourable to finnes of this sort.

1. Because they are not much repugnant to the love of God, and men; which is the end of the law. 1 Tim. 1. 5. They be like the lighter unobserved and ordinary misbehaviours of a woman to her husband, which may consist with a true affection towards him; and therefore occasion no good husband to seek or desire a divorce. Usually the matter of an indeliberate sinne is small, such as God reapes but little dishonour by, or our neighbours little inconvenience.

G

and

## Cap. i.

and therefore God in mercy doth commonly forgive them in his children, *Quorum pedes impingunt, dum oculi iustitiam spectant*, whose feet slide from them, while their eye is upon Gods commandements to doe them.

2. Because they are unavoydable by that grace which God is pleased ordinarily to dispense in this life. *Adam* had power to forbear al inordinate lustings, together with the lapses into which they hurry men unawares; and therefore they were forbidden him under the penalty of Gods curse: but such a power have not wee. Though our wounded natures be healed in our conversion, yet not so perfectly, as to yeeld exact obedience. And therefore these sinnes cannot be long avoyded, much lesse all a mans life time (though *Pelagius* did erroneously think and teach the contrary, and so did *Vega* too.) I am carnall (saith the Apostle, *Rom. 7.*) and sold under sinne. How sold? not as *Abab*, who sold himselfe to work wickednesse in the sight of the Lord, *1 Kings 21.25.* and was a willing servant to sin:

Vega. l. 14.  
de iustit.  
c. 21.

but

## Cap. I.

but as the Israelites were sold to *Pharaoh*, whose drudges they were, but against their wills: so *S. Paul* and the regenerate are sold to sinne, .i. they lye under a necessity of falling into some sinnes, though unwillingly. And v. 18. *I finde no meanes* (saith he) *to performe what is good*, .i. Though he had a minde to avoyd every sin; and obey in every thing, yet hee had no ability to doe so; like a weak man, who hath better heart then legs, more minde then power to walk: so it fared with the Apostle, and so it is with all the regenerate. Out of the apprehension of this, sprung those acknowledgements of the Prophets and Apostles, *Psalm 143. 2. In my sight shall no man living be justified. Eccles. 7. 20, There is not a just man upon earth that doeth good, and sinneth not. Iam. 3. 2, In many things wee offend all. And 1 Ioh. 1. 8, If wee say we have no sinne, wee deceive our selves, and the truth is not in us.* The sins spoken of in these places, are not sinnes of presumption, (for many good men by the grace of God forbear them, living in the world *sine querela*, without

## Cap. i.

a Aug. l. 10  
c. 33. *Talibus vitam plenam est, & non per modum magna valde misericordia tua.*

b Aug. l. 10  
Conf. c. 33  
*Cum mihi accidit, ut me amplius cantus, quam res que canitur moueat, penatiter me peccare confiteor.*

c Ib. Et ante conspectum tuum dum ad aures tuas vocem cordis intendimus, nescio unde irruentibus mugatoris cogitationibus res tanta peraciditur.

d *Ebrietas longe est à me, misererebis ne appropinquet mihi. Cynapale autem nunquam surripis seruo tuo, misererebis ut longe fiat à me.*

any remarkable blemish or just blame; but sinnes of ignorance and inadvertencie: these hang upon the very best, notwithstanding their endeavour to shake them off.

<sup>a</sup> *Of these delinquencies S. Austin confesseth his life to be full.*

<sup>b</sup> When the congregation was singing in the Church, though hee should have beene more affected with the matter then the musick, and endavoured to be so; yet the Songs themselves did many times more delight him, then the thing that was sung. When his minde should have beene musing of serious and substantiall things, it was taken up with tropps of vaine imaginations, for which hee asketh God forgivenessse.

<sup>c</sup> And when he was at his prayers, with the rushing in of by-thoughts hee was so hindred, that hee scarce knew what he said.

<sup>d</sup> At other times, when hee was doing service to nature, and to take his necessary food, hee did often unawares overshoot himselfe, and eate more then was sufficient for the repairing of his bodies

ruines.

## Cap. 1.

ruines. Drunkenesse, he saith, was farre from him, but not some small gluttonies. And these excesses hee thought to be common frailties, and therefore cries out, *Who is the man, O Lord, who is not sometimes carried beyond the limits of necessity? Whosoever he be, he is an extraordinary man, and let him praise thy name.* And doe not the best of us, (doe what we can) finde by experience, that when wee would pray and heare attentively, by-thoughts crowd in upon us, and steale away our attention? And when wee Preach well, doth not pride and vaine-glory assault us? When wee feed, doth not some degree of gluttony; whē we are crott, doe not some intemperate fits of anger over-take us? Some one lust (perhaps) which a man sets himselfe against with all his might, hee may overcome, but very hardly; yet while he endeavours to avoyd one, hee is intangled by another. *Aliquando adversus majora vigilantibus quadam incantis minuta subrepunt, &c.* Sometime while men are watching against greater faults (saith the same Father) smaller slips do unawares

*a Quis est Domine, qui nunquam do rapiatur extrametas necessitatis?*

*Quisquis est, magnus est, magnificet nomen tuum.*

*b Aug. in Psal. 18. conc. 3.*

*Aliquando adversus majora vigilantibus quadam incantis minuta subre-*

*punt, &*

*propter hoc*

*mibi vide-*

*tur quod*

*qui ambu-*

*lant in visis*

*Omni, si-*

*cut, Dm it-*

*te nobis de-*

*bila nostra.*



## Cap. 1.

take hold upon him : and for this cause it seemeth to me, that they which walke in the wayes of the Lord, doe say; Forgive us our trespasses. This the Schoole-men set out by a man in a barrell, full of holes, let downe under water: This man (say they) may with his finger stop any one hole, but he cannot stop them all; but while hee is keeping the water out at one hole, it commeth in apace through the others. And wee may as fitly expresse it by a man assaulted with many adversaries at once, though he may peradventure beat and prevent the blowes of any one of them, whom he thinks fit to single out, yet hee cannot keepe off the blowes of all; for while hee is warding off the strokes of one, hee is liable to wounds and bangs from the rest. And therefore wee use to say, *Ne Hercules contra duos*, Hercules himselfe can hardly beare up the bucklers against two, much lesse against many.

Even so it is with the regenerate in their warfare with sinne and Satan; though by speciall assistance they may chance to set their foot upon the neck

of

Cap. i

of any one lost at one time, yet while they are chasing away that one, they are foyled by some others, if they have a motion to uncleannesse, they may by diversion of their thoughts, by prayer to God for help, or by flying from occasions, expell that motion, and prevent consent to the sinne: but while they are imployed in the conquering of that, some other motion, or perhaps some externall act of pride, hypocrisie, or envie may prevaile against them. *Obsessa mens hominis &c.* \* The minde of man (saith S. Cyprian) being besieged by the devill on every side, findes it selfe hardly sufficient for one of his fierie darts: if covetousnesse be throwne to the ground, lust riseth up; if lust be quelled, ambition steps in; if ambition be despised, anger enflames, pride puffes up, drunkennesse allures, envie breaks unity, and emulation parts friends. Hydra-like lust multiplieth, and holdeth the best Christian souldier rack all his life long. Indeliberate sins then are inevitable: And because they are so, God is pleased in the covenant of grace to passe them by, and the Spirit to

a Cypr. de mortalitate. Obsessa mens hominis, & undiq; diaboli infestatione vallata, vix occurrat singulis, vix resistat. Si avaritia prostrata est, exurgit libido; si libido compressa est, succedit ambitio; si ambitio contempta est, ira exasperat, inflat superbia, violentia invitat, invidia concordiā rumpit, amiciciā amzelus abscondit.

Cap. i.

continue his habitation contentedly in the Saints: For,

1. Inevitable actions are scarce humane, and morall, but naturall rather, like the actions of creatures, in whom necessity of nature carrieth all: the morality of an action is founded in the liberty a man hath of choosing or refusing it; and those actions (good or bad) are properly humane; which are determinable by the will of man. It is a mans free choice, that maketh a maid his wife; and so it is consent to any sinne, that maketh it his: and therefore inevitable sinnes, which break from a man whether he will or no, are not in strictnesse of speech his sinnes, and therefore God winketh at them.

2. Sinnes inevitable to men under the Covenant of grace, cannot in reason be punished with eternall separation from Gods favour and glory: at least they cannot bee so punished without great shew of much severity and rigour, and such as might give men occasion to say to God, as the ungracious servant in the Gospel said to his Master, *Thou art*

Mat. 23. 34

an

an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed. But Gods justice in punishing sinne, is so clearely mixed with mercy; that even his enemies being Judges, it will free it selfe from all imputation of rigour or hard dealing. Wee may then conclude, that our mercifull God will not take strict notice of such unavoidable sinnes in his children.

3. If God should punish in severity such sinnes, who could be saved? God would have never a *childe*, the Spirit of God would have never a *Temple*, Christ never a *member*, if such sinnes as these should bee straitly observed; because there never was, is, or will bee, a man whose life is not full of these.

So much of the negative part, *viz.* of those sinnes which *doe not grieve the Spirit*. In which because I have beene long, I will bee the shorter in shewing the affirmative, namely what the sinnes be which *doe grieve him*.

As there be sinnes of ignorance, and inadvertency, which wee either know not to bee sinnes, or well observe not when

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when we doe them; so there be, *voluntarie* sinnes directly opposite unto them, as, sinnes of knowledge and perfitt deliberation. These are called by diuerse names; *Presumptuous sinnes*, because no man can sinne with knowledge and deliberation, but hee must needs presume upon God: *Sinnes against conscience*, because they are against both parts of conscience; against the *directing* part, which is called, *orthopne*, and is nothing, but the intellectuall habit or storehouse of principles, by which wee are able to judge betweene some good and euill, and consequently directed in our courses, what to doe, and what to shunne; and against the *reflecting* part, which is called, *coridans*, and by which a man is told what he hath done, and chidden if hee have done euill. They are sometimes called, *reigning sinnes*, because they reigne like a King over that man, who knoweth them to bee euill, and yet resolveth in his minde to doe them. St. *Austine* calls them, *Peccata uasstantia conscientiam*, sinnes that waste the conscience (as a hogge doth a garden) rooting

Aug. l. 2. de  
civ. Dei.  
c. 32.

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ring up and overturning all the quiet-  
ness and peace that lodged there be-  
fore.

By the Schoolemen they are called  
*mortall finnes*, and by our <sup>a</sup> Divines  
they are permitted to enjoy that name,  
because they bring death upon the per-  
sons that commit them inevitably, ex-  
cept they bee forsaken. And according  
to the phrase in the Text, they may  
beare the name of finnes that *grieve the  
Spirit*, as fitly as any other.

Concerning these finnes, two things  
are briefly to be said. 1. That there are  
such finnes; 2. that they are mortall:  
or, to keep to the phrase in my Text,  
*contristantia Spiritum*, such as *grieve  
the Spirit*.

I. There are such finnes; or, there  
are sins, (1.) of knowledge; (2.) of perfit  
deliberation.

1. There are finnes, which may truly  
and properly bee stiled finnes of know-  
ledge. Gods word and our owne expe-  
rience, prone it, both of them affording  
us many examples of men so offending.  
The Gentiles committed many finnes  
against

a Vide  
Ursin. Cat.  
de pec. dist.  
p. 59. Mo-  
lanct. l. 6. co.  
de pec. art.  
pag. 131.  
Daven.  
pralect. de  
just. act. c.  
35. p. 431.

## Cap. I.

against knowledge, as we may see *Rom.* 1, 32. where the Apostle having reckoned up a great many flagitious pranks of theirs, concludeth thus, *Though they knew the Law of God, that they who commit such sinnes are worthy of death; yet they not onely doe the same, but cummū have pleasure in them that doe them.* If the Gentiles who had onely the light of nature to guide thē, did many sins of knowledge; much more are they, who, besides the dim light of nature, have the written Law of God to instruct them, capable of such sinnes. *Rom.* 2. 18, 19, 20, 21, &c. the Apostle telleth us, that the Jewes who *knew* the will of God, and *approved* the same, who knew it so well, that they were able to teach it to others, and to tell them, they *must not steale*, they *must not commit adultery*, nor *idolatry*; were yet guilty of these sinnes, which in their judgements they condemned. And *Luke* 12. 47. our Saviour intimateth that there bee too many evill servants, who know their Masters will, and yet doe it not. And who of us is there, but hath a bird in his bosom that

that can tell him, that many a sinne of knowledge in the severall passages of his life hath broken from him?

Cap. I.

But it may be objected.

1. That (as all creatures, so) mans will is carried onely toward that which is good, either indeed, or at least in the apprehension; and therefore cannot give consent to that which is knowne to him to be evil.

Object. I.

2. That the will alwayes followeth the judgement of the understanding: if that conclude a thing to be evil, the will fleeth it; if to be good, the will consenteth to it, and doth it: and therefore no man can doe a sinne, if his understanding tell him that it is a sinne, and so there is no sinne of knowledge.

2.

To the first I answer, That the will inclineth and consenteth onely to that which is good one way or other; which it may doe, and yet consent or commit that which is knowne to it, to be bad enough too. There are three sorts of good things, 1. *honestly good*, which are agreeable to that honesty and integrity of manners which the Law of God

Ans. I.

God



## Cap. I.

God and of nature requireth. 2. *Profitably good*, and they are such things as by which a man reapeth some commodity or other. 3. *Delightfully good*, which bring some pleasure to the minde or body. The difference between these is, that the first sort of these good things, are properly and *absolutely good*, the latter are *only respectively good*; very bad they may bee in themselves, and yet good in regard of some profit or pleasure inherent in them, or obtainable by them. Now, to one of these good things every mans will hath respect in every action, but not to all: many a man is carried strongly to that which he knoweth to bee evill in manners, because hee thinketh to reap some profit or pleasure thereby. And therefore that objection concludeth nothing against finnes of knowledge.

To the second I answer, 1. That it is not absolutely, and every way true, that the will is determined by the understanding; because, (1.) the will is acknowledged to be free in its operations; which it could not bee, did the understanding

standing tie it to doe as it dictates.

(1.) The will (in regeneration) may as truly and properly be said to be sanctified, as the understanding: but what needs it bee sanctified in the work of regeneration, if it doe alwayes obey the understanding? For set but the understanding right, informe that, and make it able to judge well, and the will without any more adoe will be ready to doe well. 2. But secondly, I grant that the will in some sort follows the judgement of the understanding, and doth what the minde concludeth may bee done, but it is, after it hath corrupted the understanding, and made it say as it would have it. Two wayes therefore the understanding may bee considered.

(1.) Simply, and by it selfe, and in that power and ability which it hath to discern betweene things that differ, and conclude, *quid æquum, quid iniquum*, what is good, and bad. (2.) Compoundedly, as it is mixed, and corrupted with and by the will and affections. Take it the first way, the will doth not alwayes obey it, but *pro imperio*, doth many things

## Cap. I.

things cleane contrary to the verdict of it, according to the speech of *Medea* in the Poet, *Vidco meliora, proboque, deteriora sequor*, I see the best things, and approve them, but I follow the worst: take it the last way, and it alwayes doth what it alloweth and judgeth is good to be done. It is a knowne conclusion, that *intellectus practicus est in potestate voluntatis*, the practicall understanding is in the power of the will, that is, (though while it doth nothing but, contemplate, it doth and may without disturbance discern and judge of things (as they are, yet) when it is to give judgement of a thing to bee done, it is under the hands and at the mercy of the will and affections, to say what pleaseth them (as the Prophets were, to whom the people imperiously said, *Prophecy is in smooth things*, *Esay 30.10.*) And when it hath contrary to its owne knowledge (like a Judge corrupted, or *Aaron* overpowered, *Exod. 32.*) given in the thing to be good which is evill; then (as the *Israelites* obeyed *Aaron*, after hee had said, as they would have him, *These bee thy Gods,*

Gods, O Israel, which brought thee out of the land of Egypt) the will consenteth to the doing of it; and commandeth it to execution. Now, it is enough to constitute a sinne of knowledge, that the sinne bee against that judgement which the understanding left fairely to it selfe, can and would give of it, though the judgement of reason, corrupted and besotted by the will and affections for the present, be for it. There are then sinnes of knowledge.

2. There are sinnes also of *deliberation*; which a man may bee said to commit, when hee doth not onely know, *in universali*, in the generall, that such a thing is evill, but knoweth in particular, and observeth, that he is about to doe a thing which is evill, and yet resolveth to goe forward with it; when the sinne to which he is temptred, cannot (either through the smalnesse, or suddennesse of it, or the distraction and distemper of his minde) escape him, but hee must needs have it in his eye and thoughts, and yet consenteth (as I may say) in cold blood, and with perfit deliberation,

allog

H

this

## Cap. 1,

this I call a sinne perfectly deliberate.

By an example or two of deliberate actions wee may judge what are deliberate sinnes: take we therefore the actions of *Ester* and *Moses* for our instances.

Of *Esters* we reade, *Ester* 4.v.11,14. *There is a Law* (saith *Ester* to her Uncle) *that whosoever presumes to goe uncalled into the Kings presence, shall die, except he hold out his golden Scepter*: here was her knowledge and judgement of the dangerousnesse of that action, not onely in generall, but in her selfe too; yet (saith she) *I will goe, and if I perish, I perish*, ver.16. Here was her consent to the action, after sufficient knowledge and consideration of the danger. Such also was the departure of *Moses* out of *Egypt*, *Heb.* 11.24,25,26. Hee first considered seriously what it would cost him, if hee left the Court of *Egypt*, losse of many pleasures, with certaine and unavoidable afflictions; then having well considered, and digested the discouragements, hee concluded to leave *Egypt*. He chose rather, &c. saith the Apostle,

postle, ver. 25. esteeming, accounting the reproach of Christ greater riches; &c. which words imply, that hee seriously weighed things, and then concluded what hee would doe.

By these considerate actions we may see what are deliberate sinnes. A sinne is propounded to a man, hee findeth it clearely to be a sinne, he apprehendeth it to be dangerous to his soule; yet for *Dinabs* sake, for the profit or pleasure which it bringeth, perhaps with it, hee will doe it: this man sinneth with full deliberation. Too many there bee that sinne thus. Thus sinned *Cain*, when he murdered his brother *Abel*, *Gen. 4*: thus *Simcon* and *Levi*, when they slaughtered the *Shechemites*, *Gen. 34*: and thus *Iosephs* brethren, when they sold him into *Aegypt*, *Gen. 37*. For the sinnes were so foule, that they could not choose but know them; and by their plotting how to execute them, it appeareth that they had a serious and sufficient consideration of them: they stole not from them suddenly. Such also was *Herods* beheading of *John Bap-*

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ist in prison, *Matth. 14.* For it is said, (when the wanton, that had pleased him in her dauncing, requested to have the *Baptists* head in a platter) hee was *sory*, *ver. 9.* but yet for the oath, hee yeelded. This his sorrow and anguish of mind, argueth that he knew and considered it to be a foule sinne, before hee consented: for his anguish proceeded from the sense which hee had of the greatnesse of it. This was therefore a sinne of advertency and deliberation; and too full is the world of such sins.

Now both these acts of the understanding are required to make up a presumptuous and mortall sinne: a sinne of knowledge, if it bee not also espied before it break out, and that thoroughly too, reacheth not to the height of a presumption. For the sinnes which *St. Paul* speaketh of, *Rom. 7.* were not presumptuous sinnes, and yet they were such as he knew to be sinnes, as wee may see, *ver. 15.* *I allow not that which I doe, what I hate that I doe:* if what hee did amisse, hee allowed not, but hated, then doubtlesse hee knew them well enough

to be finnes: and many things wee doe daily, which we know to be finnes, but yet they are not such as grieve the Spirit, because they are little or nothing observed, till they be past recalling. St. *Austin* comparcth a sinne which hath not our compleat consent, to *Eves* taking and tasting of the Apple; and a sin which is committed with full consent, to *Adams* eating it. And he saith, that as while *Eve* onely tasted it, the sinne was but an *Embryo*, an imperfect birth, but when *Adam* came once to eate it, then it was fully finished. So while a sinne propounded, is onely cherished by the affections, and committed suddenly through their alone work; it is but an imperfect brat; but if the racionall parts of the soule conclude and imbrace it, if the will, after the understanding hath well noted it, do give consent to it, then it is a deep and a compleat transgression.

But some Writers \* seeme to require two things more to the constitution of a *Spirit-grieving* sinne, namely that it be done *totâ voluntate*, with the whole will, without any reluctancy, and *sola*

*Object.*

a Vide  
Zanch. l. 2.  
miscel. c. a.

*volun.*



## Cap. 1.

*voluntate*, with the will alone, without any strength of passion enclining the will unto it. If it bee committed with reluctance, or through the sway of passion, though it be deliberately consented to and committed, yet (say they) it is but an infirmity.

This Objection consisteth of two parts, and therefore must bee answered by parts.

To the 1.  
Obj. A(19)

To the first part therefore, namely, that *full consent* without any *reluctation*, is required to a presumptuous sinne, I answer;

I,

1. If this be true, then there are very few, or rather no presumptuous sinners, (set the Devill and some few that sinne of malice, aside.) For whensoever an evill (especially if it bee *in materia gravi*, of a high nature in it selfe) is propounded; if there bee any sense of it, there will bee a giving back, a bearing of, even in the worst. The understanding and the conscience will hold off for a time, because it apprehendeth it to be offensive to God, and destructive to the soule; and so will the will to, be-

cause

cause it is mooved by the judgement, and putteth on or flies back, as the mind adviseth him: as there is in a Dogge, when a piece of meat is presented to his eye, under the reach of a man standing by with a cudgell in his hand, and forwardnesse to take it, because hee apprehends it to be good for him; and yet a backwardnesse, because hee seeth it cannot bee fallen upon without some danger: So, there is in most men that have use of understanding, a willingness to some pleasing or profitable sin, presented to the consideration, and yet some unwillingnesse, because they know God stands over them *with an axen* *red in his hand*; and that, though the sinne (as the forbidden fruit was) be in some respects to bee desired, yet in regard of the dangerous consequences, it is to bee avoyded. Love or feare breedeth some degree of reluctancy in all.

2. The renitency of a mans conscience and will against the sinne propounded, addeth to the weight of the sinne, if it bee committed. For it argueth the rebellion and presumption to be

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the greater, and the action of the will to be the stronger. In all those actions in which a man is encountered with opposition, hee putteth forth more strength, then in such as are done without; if he be to wade against a full streame, or a strong winde, hee gathereth up his scattered spirits together, and goeth with all the power and indeavor he can: but if he be onely to walk in a smooth path, where hee meeteth with no rubs or resistance, his action of going is a great deale more remisse. And so it is in wrestling, fighting, or any other action of that nature. It is so in the actions of inanimate creatures too: fire burneth more strongly in the Winter, then it doth in the Summer; because of the antiperistasis of cold, which standeth about the fire, and doth after a sort seek to keep it from burning: And so it doth, when yee put in water. Now the reason why all creatures, doe *fortius agere in pugna*, put forth more strength in all such actions as they meet with opposition in, is, because they have a double work to doe: 1. to doe the simple acti-

on

on it selfe: <sup>2</sup> to overcome that which hindereth them from doing it. So it is with men in all sinfull actions; if when an evill is propounded to bee done, reason, or will, or the Spirit of God, make no resistance, then a remisse and weak consent will serve the turne, the sinne will bee easily done: but if conscience put in objections, or the Spirit of God by his secret motions, breed some unwillingnesse in the will; and so seek to hinder the sinne; then it cannot be done without an obstinate and wilfull consent: A man in such a case must, *valde velle*, will it strongly, because hee hath two works to doe; <sup>(1)</sup> to yeeld to the sinne; <sup>(2)</sup> to overcome the reluctancy which it made against it. *Dauids* numbering of the people, was the more wilfull, because *Ioaab* opposed him in it, and insinuated arguments why he should not doe it, 1. *Sam.* 24. 3. And so are all those sinnes, which any man, regenerate or other, doth with an inward reluctancy: reluctancy therefore saveth no sin which is committed with deliberation from being a presumption.

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3. A man may be said to sinne with his whole will, though hee have some reluctation against it : Because,

(1.) His reluctation is but a velleicity, not a will; an imperfect, weak woulding, not an effectuall resolute willing. A man (to speak properly) is said to will that onely which he doth, if it bee within his power. For why is God said to accept the will for the deed, but because where there is a will to doe a work of mercy, or any thing that is good, the deed will follow, if there be no let that over-powereth? If therefore a man give a deliberate consent to any sinne, his whole will may bee said to goe that way, and if he have any renitency against it, it is like the sluggards desires, a meere languishing, ineffectuall velleicity, which is as good as nothing.

(2.) Because, before the sinne bee done, the reluctation ceaseth; as long as the will is, *indubio*, in doubt whether it be best to doe the sinne, or no, all that while there is nothing done; but when the strife ceaseth, and the scales are cast  
toward

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toward the sinne, then it is committed, and not before: otherwise two things would follow.

1. That about the same act there may bee a contrary will, a will to doe it, and a will to forbear it; which cannot bee with reason imagined: for the will determines it selfe one way, ere any thing bee done. A man is walking in the street about his businesse; no man will say that this man hath a will to walk, and a will to sit still; as long as he seeth him walk, hee will conclude, it is his will to walk; before he went abroad, he had perhaps a mind to goe forth, and a mind to stay at home: but this minde of staying at home, gave place to his will of walking forth, or else hee had not gone abroad. So, a man is committing a sinne; no man can with reason say, hee hath a will to commit it, and a will to forbear it, when hee sees him doing it. His doing of it is an argument that his will did fully resolve upon it, though before it came to execution, it had perhaps some aversenesse from it.

2. It

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2. It would follow, that the Spirit may bee overcome by the flesh, even while hee is resisting and opposing the propounded sinne, if in a regenerate man, the reluctation did not cease ere the sin were done. But this must not be granted, *For hee that is in you* (saith St. Iohn, 1. Epist. c. 4. v. 4.) *is greater then hee that is in the world:* When a man sinneth, the Spirit of God that lusteth against the sinne, is not vanquished while he lusteth, but hee giveth over lusting against the flesh, when hee perceiveth the party in whom hee lusted, wilfully bent to the sinne, and so the sinne is committed.

And so much for answer to the first part of the objection, which is, that a sinne to which a man giveth deliberate consent, is not a presumptuous, *Spirit-grieving* sinne, except he finde in himselfe no reluctation at all against it.

*Ans. to  
the second  
part.*

To the second part of the Objection, namely, that a presumptuous sinne must bee done, *sola voluntate*, with the alone will, without any strength of passion impelling it; I answer,

1. That

1. That sins of meere will, are greater then sinnes of will and passion together: (as colours in the face which arise from the complexion alone, are deeper then such as shew themselves in a fit of passion) for <sup>(1)</sup> they argue a greater distemper of heart, then sinnes of passion doe, and declare the will to be, *malè disposita quoad finem habitualiter*, habitually ill-disposed toward that which is good. <sup>(2)</sup> They are more frequently committed; as weaknesse which come from a sickly temper of body, come more often, then those which are gotten by accident; by heats, or colds, or sursets, or such like occasions. <sup>(3)</sup> And they are a great deale worse circumstanced, more voluntary, and therefore more odious in the sight of God. And this perhaps may be one cause, why the sin of the apostate Angels, was more severely punished, then the transgression of our first Parents. They sinned, *ex mero motu voluntatis*, out of the meere motion of their wills, our first Parents through the suggestion of the Devill seducing their wills, which of themselves were well bent.

2. But



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2. But for all this, passions are no cause why deliberate sinnes should not bee presumptions; for if they bee, then two great absurdities will follow.

(1.) That the sins of carnall men are lesse presumptuous then the sinnes of the regenerate; because there is more passion in those, then in these. As women and children are more full of unbridled passions then men are commonly, because they are weaker in their intellectualls, and have lesse ability to suppress and governe them: So are carnall persons more full of turbulent and unruly passions, then men regenerate are, because (though they have the common bridle of reason, yet) they want the speciall and the best bridle of sanctifying grace, which is able to hold in, and command the stoutest passions that are. But this will not be granted. Therefore passions are not enough to turne deliberate sins into infirmities.

(2.) It will follow, that the greatest sinnes that are ordinarily committed are not presumptuous sinnes: for passions are the roots of the most and worst of fences

fences. It was the passion of emulation and anger, that stirred up *Cain* to murder his brother, *Simeon* and *Levi* to kill the *Sechemites*, *Theodosius* to slaughter the innocent *Thessalonians*. It was the passion of lust that occasioned the incest of *Amnon*, the adultery of *David*. *Absaloms* rebellion against his owne father, *Ziba's* false accusation of his innocent Master, *Ahabs* oppression of harmelesse *Naboth*, *Judas* perfidious betraying of his Lord, *Demas* forsaking of his religion and company, arose from their unmortified ambition and covetousnesse. And what drew *Origen* to offer sacrifice, and *St. Peter* to deny his Master, and *Spira* to renounce his religion, but a strong passion of feare? *The love of money*, saith the Apostle, *is the root of all evill*, 1. Tim. 6. 10. *which while some have coveted after, they have erred from the faith, &c.* And so is the love of pleasure, and the love of promotion. These Devills which are bred and brought up with us, except they be corrected, entice us to many foule enormities. The force of one of which *Nisus* in

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in the Poet feeling in himselfe, cried out,

Virgil.  
Æncid. 9.

— *Diine hunc ardorem mentibus addunt.  
Euriale, an sua emiq; Deus sit dira cupido?*

Have the gods, O *Euriales*, put these burning lusts into the soules of men, or rather is not every mans lust a god unto him? And so may I say of all the rest. Are not Joy, griefe, hope, feare, desire, and whatsoever passion else, for their power to draw men into sinne, like so many Deities? Certainly, their power is great where it is not suppressed by reason and grace, and the first promoters of the foulest sinnes they are. But what? shall wee therefore call these sinnes infirmities, because they are cherished and occasioned by passions? This were to open a doore to all licentiousnesse, and to make men carelesse either in preventing, or repenting their foulest impieties.

3. Great reason there is, why a sinne should bee denominated by that faculty which giveth it a being; and that is, in a deliberate sinne, the will, not the affections.

fections. For notwithstanding them, the will may refuse the sinne suggested: they can doe no more then the Devill did to Eve, perswade, and encline, they cannot determine the will: for that is Lord of its owne actions, and determinable only by it selfe. The passions are the midwife, the will is the mother of a deliberate sinne, and therefore as in other things we use to ascribe the effect to the cause which produceth it, not to inferior adjuvant causes which onely contribute to it: so in this, the sinne which is beholden to the will for its being, though passions help it forward, is rather to be given to the will, then to the affections, and to be denominated a sinne of wilfulnesse, rather then a sinne of weaknesse. The reason is, because there is in such a sinne, a great deale more of the producing cause, the will, then of the helping cause, the passions, and every denomination is, *a. praesentiori*, or *a. majori*, from that which is in the thing denominated, either in the chiefest manner, or greatest measure. Wee doe not use to call a Blackmore white, why? because

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cause he is more black then white (being white onely in the teeth;) nor to say, that that water is cold, which hath in it more degrees of heat then cold: nor can we call a deliberate sinne an infirmity (though some good store of passion bee in it-) because there is more of wilfull stubbornnesse in it, then humane frailty and weaknesse.

One distinction I will adde for the better explaining of this, and that shall bee of sinnes about which passions are bussed. They are either present, or after sinnes.

1. Present sinnes, are such as must be done suddenly without any demurrer at all, *sub gravi incommodo*, upon the perill of some great inconvenience. Thus was Peters first deniall of his Master, John 18. 16, 17. At the hall doore, as he was seeking to get in, hee was encountered with a sudden dangerous question, *Art not thou one of this mans Disciples?* which he had no liberty to pause upon, ere hee gave his answer, but was presently to say, yea, or no. The question being asked, feare of death and danger surprizeth

surprizeth him, and he denieth his Master. Such was the sinne of that *Italian* or *Spaniard*, who being suddenly assaulted on unequall termes by an old enemy (though fainedly reconciled) with a drawen rapier, was put to this hard choice, either to deny God presently, or to die: feare of death seizeth on this miserable man, and to save his life hee denieth his God. And yet that did not save it neither: for when he had denied God and blasphemed, that Devill incarnate who urged him to it, ranne him through the body, with these words, *Now I have my revenge upon thy body and soule too.*

2. After sinnes, are such as are not to be done suddenly, but at our leysure, or at a convenient time, when we think good. Of this kinde was the sinne of *Judas* in betraying his Master, the sinne of *Herod* in beheading *John Baptist*, the sinne of *Amnon* in defiling his sister. These persons were not limited to a minute, an houre, or any short space of time, after that they were tempted either by their owne lusts, or friends to

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these sins: they had liberty enough to pause, and consider with themselves, whether these things were lawfull to be done or no: they had time (as wee say) to sleepe upon it, and to take counsell of their pillowes. And of this sort commonly are the grosser sort of sinnes.

Now of these sinnes, the first are extenuated by passions: if a man being in a fit of passion commit a sudden sinne, it is but an infirmity, because it hath little or nothing of the will & understanding in it; the suddenesse of the sinne, and the strength of the passion preventing deliberation about it, and intercepting that ayd which the superiour faculties might send it, if they had time. But the second sort, future sinnes, are not extenuated (so farre as to change their nature, and become but humane frailties) by the passions which doe accompany them: because hee that committeth them, hath time and liberty to bridle and subdue those unruly passions, and bring them under the dominion of reason and grace, and consequently to fore-  
beare

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beare the signe to which they doe but encline, not determine him. As our Saviour turned *Peter* off, when hee gave him bad counsell, *Matth. 16.* with, *a Get thee behinde mee Satan*; So a man may and should shake off his seducing lusts, whē they perswade him to offend God. God told *Cain* that hee had put his rebellious affections of anger and emulation under his power, *Gen. 4. 7.* (if that be the meaning of the place, as it is in the judgement of most interpreters, if wee may beleve *Varabian* upon his word. For he saith, *Omnes fere referunt hec ad peccatum*, all in a manner referre these words to sinfull affections, not to *Abel*.) And so hee hath put them under ours, at such times especially, when they lye perswading us to any sinne, which is to be committed hereafter, not presently. And therefore such finnes cannot be excused by them. I will shut up this with a similitude; it is this; When the windes are so high, and the rocks so neere, that the Pilot hath no time to use his skill and industry for the saving of the Ship, or no wits about him

Varabl.  
notae in  
*Gen. 4. v. 7.*



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through feare; if the Ship in which he is, run upon some rock, and be wrackt, it is in respect of him an involuntary shipwrack: but when the rocks be a farre off, and the storme somewhat favourable, so as if hee will but bestirre himselfe and use his skill, he may keepe the Ship from a rock, and so preserve it, if then it runne upon a rock, it may be truly said to be wilfully lost, notwithstanding the storme. So, when strong passions and present occasions of sinne meet, and the man thus beset hath no time or ability to use his intellectuall faculties for the avoyding of the sinne, if he fall into it, it may well be reputed involuntary and an infirmity: but if the windes of passion blow gently, and the rock of sinne toward which they would drive him, be not so neere, but that he may easily shun it if hee use his care and skill, if then hee split himselfe against this rock, and commit the sin, it is a wilfull and so a presumptuous sin, notwithstanding his passions. And so much for answer to the two objections.

II. By this that I have said, may be seen

what

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what the sins be, which grieve the Spirit, I should now prove that such sins doe grieve him; but that I shall doe at large, when I come to shew what the wofull effects are of grieving the Spirit, which is my third generall head. I hasten now to shew the reasons why these kinds of sins doe grieve him.

1. The first reason is, because they may be easily avoyded by the help of that habituall grace, and those actuall ayds which God affords men in the time of temptation: as wee may see, 2 Cor. 12. where wee read, 1. that *S. Paul* was troubled with a prick in the flesh, and buffeted by the messenger of Satan; .i. tempted to some grosse sinne, some inordinate fleshly act, as expositors think; 2. that being thus assayed, he besought the Lord thrice; .i. called and cried earnestly for help; 3. that upon his suit he received this gracious answer, *My grace is sufficient for thee*. From all this layed together, it appeareth, that the regenerate are sufficiently enabled by the grace of God, to prevent those fouler sort of sins, to which they are tempted, if they

Reason 1

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be not wanting to themselves, but are carefull to seeke God, and to use convenient helps. *Cogimur peccati motus sentire, sed non consentire.* Bern. Which also is evident by reason: For,

(1.) The grosser sort of sins, (for such are all deliberate finnes commonly) are familiarly knowne to be finnes, both by the light of nature, and the help of Scripture, as the Apostle intimateth, *Gal. 5. 19.* where hee saith, *The works of the flesh are manifest*, that is, apparent to mens understandings to be works of the flesh, (what pretences soever a naughty heart may bring to the contrary.) *Vix in talibus hallucinatur intellectus*, seldom or never doth reason mistake in them.

(2.) They are easily observed, because (1.) the occasions and opportunities leading to them, and serving for the acting of them, are not daily or suddenly presented: no man hath occasions thrust into his mouth at all times of being drunk, of stealing, of murther, perjurie, &c. they are for the most part sought after: (2.) When the temptation, time, place,

place, and all circumstances inducing to such sins are met, being they are so well knowne to be sins, the conscience commonly giveth back, (as a man upon the assault of a mastiffe dogge) and by propounding reasons against them, doth as it were back-bias the will : and the Spirit putteth in too. For these causes they are for the most part espied, before they can be committed. And because they are so well knowne, and observed, they may without much difficulty be avoyded, if a man provide for them, (as the rifling of a mans house may, when he knoweth before-hand, that theeves are comming to his doores.) Now because they may be thus easily prevented, they are usually most wilfully committed, and therefore cannot but *grieve the Spirit.*

2. Because by such sins a man revolteth from Christ, and as much as in him lyeth, giveth his Scepter into the hands of sinne : as wee may see, *Rom. 6. 12, 13, 14, 16, &c.* where 1. the Apostle exhorteth us, not to let sinne raigne in our mortall bodies. 2. Sheweth us, when it is

Reason 2

## Cap. I.

a Aug. in  
Pla. 51. In-  
est peccatū,  
cum dele-  
ctis, reg-  
nat pecca-  
tum si con-  
fessus.

b P. Mart.  
in Rom. 6.  
Regnat pec-  
catum cum  
paremus cu-  
piditatibus,  
divini Spi-  
ritus im-  
pulsu pel-  
luntur, et  
agimus con-  
tra consci-  
entiam, aut  
conscientia  
viciata.

c Vrsin,  
Catech. de  
pecc. discr.  
Peccatum  
regnat est,  
cum peccatus  
non repug-  
nat per Spi-  
ritum sancti  
gratiam.

is that we permit sin to raigne, namely, when wee yeeld up our selves thereunto, and willingly obey it in the lusts thereof, when upon its command, wee runne into any deliberate wickednesse. Sinne raignes (saith S. Augustine) \* if thou consentest: Sinne raigneth (saith P. Martyr) when we obey the lusts of it, when wee check and chase away the impulsions of the Spirit, and doe that which is evil, against our consciences. And Vrsin defineth a raiging sinne to be that, which the sinner doth not resist by the grace of the holy Ghost. What though he be not one that letteth sinne raigne in him habitually? Yet hee suffereth it to raigne over him actually, in that particular sinne: and what though he doe not in his sinning formally intend this, yet virtually hee doth that, which is transferring of the Kingdom from Jesus Christ to sin, and so God will account it. When that enemy of God and his lawes, Antiochus would have a Jew to renounce his religion, all that hee required was, that hee should cast Swines flesh: esteeming that one parti-  
cular

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Euseb. eccl.  
hist. l. 4 c.  
15. Engl.

cular breach of one law, a revolting from the whole, as we may see 2 *Macch. chap. 6. & 7.* And *Eusebius* telleth us, that when *Nicetes* and *Herod*, two Governors under *Verus* the Emperour, would have had *Polycarpus* to forsake the Christian religion, that hee might save his life; they importuned him but to sacrifice, and to say, Lord *Cæsar*: they deemed this act in a Christian, or Jew, enough to make and signify an apostasie from their God. And therefore the Worthies mentioned in those two Stories, chose rather to be tormented to death, then to do so. And so is a wilfull consenting to one single evill act, accounted a cashiering of Christ, and a choosing of sin to be our Lord, both by God who grieveth at it, and by the devill, who glorieth in it. Which being so, no mervaile if a voluntary sin doe trouble Gods Spirit. It is high treason for a subject to withdraw his alleageance from his naturall Prince, and become a servant to his enemy: and it cannot be lesse thanarrant treason against *Jesus Christ* the King

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King of the Church, to leave him, and become a servant to sinne, which is not onely an enemie, but enmity it selfe against him. It is a rebellion, and an odious rebellion.

1. It is a rebellion, because we have no power to dispose of our selves. So the Apostle telleth us, *1 Cor. 6. 19. Ye are not your owne*, we are not our owne: and why? 1. because he hath bought us, and bought us deere,ly, *with a price*, *1 Cor. 6. 20.* and with a great price too, not with corruptible things, but with his owne precious blood, *1 Pet. 1. 18, 19.* 2. Because wee have by a voluntary act in our Baptisme, and many times since resigned up our selves unto him.

2. It is an odious rebellion too: the reason is, because it is a leaving of a good for a bad, a royall for a base King, as the Apostle reasoneth, *Rom. 6. 20, 21, 22. When ye were servants of sinne, ye were free from righteousnesse. What fruit had ye then in those things, whereof ye are now ashamed? but now being freed from sinne, and become servants to God, ye have your fruit in holinesse, and the end everlasting life.*

life. In these words S. Paul compareth both services, and that in two things.

(1.) In their present condition, the service of sinne (saith he) is a base, ignoble service: and that is intimated in these words; *Whereof ye are ashamed now.* The service of Christ is an honourable service, and that is implied in those, (*Ye have your fruit in holinesse.*) There cleaveth to every soule sinne a turpitude, which blemisheth the reputation of sinfull men, who therefore are called in Scripture *vile persons*; and such is the excellencie of vertue and holinesse, that good men though cloathed in ragges, are honorable in the esteeme, not only of such as feare God, but of the wicked too (though they are loth to confesse it alwayes.)

(2.) He cōpareth them in their issues: the service of sin is unprofitable, (*what fruit had ye then?*) the service of Christ is very gainfull, (*Your end everlasting life.*) Can it chuse therfore but be irksome to God, when a man forsaketh a Lord so great and good, for a master so base and bad? *Shall I take the members of Christ*  
and



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and make them the members of a barlot? As if hee should have said, If I should doe such a thing, I should horribly disgrace my head, and therefore I will never doe it. So doth every wilfull sinner, because hee maketh himselfe of a subject of Christ a servant of sinne, offer a notorious affront and indignity to Christ, and therefore *grieveth his spirit.*

## Reason 3

3. The third reason why such finnes grieve him, is, because they argue a contempt of his gracious works in the soule. It is the Spirits work in the regenerate to sanctifie and draw over the defaced image of God againe in their souls, to seale them for the day of redemption, and mark them for Gods children, to testifie unto their spirits that they are the sonnes of God, and (which is most proper for our purpose) to lead them in the wayes of God, as a Counsellor directing them, and as a Monitor exciting them to goodnesse; and by his effectuall motions dissuading them from every way of wickednesse. Now they that sinne presumptuously,

<sup>a</sup> Gal. 5. 17

ously, as they ventrate the blotting of Gods image, the breaking of that seale, the losse of that testimony, for the satisfying of some base lust; so they oppose such sweet inspirations; as hee breatheth into their mindes to withhold them from sin. The Spirit seeketh to hold in the sinner, he againe shaketh off the Spirit in his motions, that hee may commit his sinne: this must needs adde much to the weight of that sinne; And so it doth, as we may see *Hebr. 10. 26, 29.* where the Apostle argueth the great danger of them that sinne willingly; after they have received the knowledge of the truth, by two reasons. 1. By the disgrace which they bring to the blood of the covenant, *I say tread it under their feet, as if it were some vile and cheap thing.* 2. By the contempt which they doe the Spirit of grace: because in spite of him and his good motions, they will goe forward to perfit their sinne which they have in chafe, therefore they contemne him: and therefore their sinne for the greatnesse of it, is almost an unpardonable sinne. It

was

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was a great aggravation of Balaams sin, that when an Angell was sent from heaven to stand in his way with a drawn sword to hinder him in his sinne, yet he would on. And it was not so much the matter of the Israelites sinnes, (though in that respect they were foule enough, pollutions of the Lords house with heathenish abominations) as their manner of committing them, that brought inevitable calamity upon them. 2 Chron. 36. 14, 15, 16. *They mocked the messengers of God, despised his words, and misused his Prophets; and what then? The wrath of the Lord came upon them, and there was no remedy.* If by a mans sleighting the good will of an Angell, or the work of a Minister in seeking to restraine him from his sin, the sin be encreased; how much more will a neglect of the Spirit himselfe add to his greatnesse? O ye stiffnecked (saith Stephen to the Jews) ye have alwayes resisted the holy Ghost, Act. 7. 51. They are part of the last words in his invective against them, which he putteth in, to make up the weight of their sinnes.

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Reason 4

4. A fourth reason why such finnes grieve the Spirit, is, because they pervert and put the patience and mercy of God, and the merits of Christ to a wrong use, an use cleane contrary to Gods intention. What Gods end in bearing patiently, and dealing mercifully with men, is, we may see, *Rom. 2.4. Desist thou the patience, &c. Not knowing that the goodnesse of God leadeth thee to repentance?* The Apostle is not to be understood of the *event* of Gods goodnesse, for that is, through mens folly, too often, obstinacie in sinne; but of Gods *intent*, hee aimeth at their repentance in his patience. And St. Peter telleth us, *1. Pet. 3. 9. The Lord is patient toward us; and why is he so? not willing that any should perish, but that all should come to repentance: this is the end of his patience.* And so it is of Christs death too, *1. Pet. 2. 24. Hee bare our finnes* (saith S. Peter) *in his body on the tree, that wee being dead in sinne, should live to righteousness.* But now, he that sinneth wiltingly and willingly, turneth them about to a contrary use; namely to the emboldning

K

of

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Deut. 29 19

of himselfe in sinne. For no man sinneth willingly, but hee presumeth and beareth himself boldly upon Gods mercy in Christ, and secretly saith to himselfe when he is about to sinne, as *Jonah* did when God would have him goe to Nineve and he hung back, *God is a mercifull God*, and repents him quickly, if (perhaps) he be angry for the present, and intend mee any punishment. And for this cause doe wee commonly call these deliberate finnes *presumptions*. It is true, men will not for shame acknowledge that they continue in sinne upon such bold hopes, but they doe, and durst not for their lives sleep so long and so soundly in many a grosse sinne, if they had not this pillow to lie upon. Doe wee not reade of men, saying, *I shall have peace though I walk after the imagination of my heart, and adde drunkenness to thirst.* .it (as *Varablus* hath it in his Notes on that place) *Satiat my sinful desires to the full?* and, *We have made a covenant with death, &c. when the overflowing scourge shall passe through, it shall not come neere us*, *Esay 28. 15.* Doth not *Solomon*

Solomon tell us, that because sentence against an evill work is not executed speedily, therefore the hearts of the sonnes of men are fully set in them to doe evill, Eccl. 8. 11. And our Saviour too, that the evill servant doth incourage himselfe in abusing his place by this presumption, my master doth deferre his coming, Matt. 24. 48, 49. It is that oyle, which (through grosse abuse) maintaines the wicked flames of wilfull lusts in most men; (some few perhaps with the Devils, their brethren in sinne and misery, hardening themselves in sinne, *ex desperati- one*, out of despaire to finde mercy.) If this bee so, that the deliberate sinner thus presumptuously beareth himselfe on Gods mercy, and the merits of Christ while he sinneth, hee must needs grieve Gods Spirit, and provoke him against his owne soule. For, God will not put up the abuse of the least creature to a wrong end, much lesse of his patience and mercy. St. Peter speaking of some that perverted the Scriptures, saith, *They pervert shem to their damnation*, 2. Pet. 3. 16. So they that pervert his mer-

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cies, pervert them to their destruction. *Patientia laesa fit furor*, lenity abused, is converted into fury. And no marvell, for it is no better then a contempt of the salvation offered in it, and a fighting against God and his kingdome with his owne weapons. This is the fourth reason.

## Reason 5

5. A fifth reason of it is, because they are a preferring of the creature above the Creatour. It is no solecisme to say of some, that they set a higher price on some created good things, then they do on God. For the Apostle saies of some, (2.Tim. 3.4.) that *they are lovers of pleasures more then lovers of God*, and of others (Phil. 3.19.) that *their God is their belly*. In like maner may we truly say of too many, that they love their profits, or their preferments, or their reputation, or their ease, more then God. This men doe two wayes.

1. *Directly* and intentionally: and so doe Atheists, who deny God, and place their happinesse in the comforts of this life; and Epicures, who beleeve that happinesse lieth in pleasure, and that

that therefore nothing is to be regarded, but to eate and drink and be merry, and leave some *tokens of their jollity in every place*, as we may see *Wisd. 2. 9.* and *1. Cor. 15. 32.* Of this sort also, are profest har- rers of God, who despairing of the hap- pinesse of the world to come, turne God upon their backs, and as *Cain*, fall to building, oppressing, and hunting after their gaine in this world.

2. *Consequently* and implicitly: and so doe all deliberate sinners. The rea- son is, because, for the gaining of some- what that pleaseth them, they doe that with deliberation, which is a forsaking and casting off of God. For the doing of a deliberate siane is no better, as wee may see, *1. Sam. 15. 23.* where *Saul* is said to have *rejected God*, when hee did wit- tingly and willingly spare *Agag* and the fat beasts of the *Amalekites* against Gods expresse commandement. As he that to save his life cuts off a limb, sheweth hereby, that hee prizeth his life above his limb: and as mariners who in a storme to save the ship, cast their goods into the Sea, shew plainely, that they



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esteem the ship more then the goods; and as folke that goe to market, and for some commodities which they see there, part with their money, declare by so doing, that they think the commodity better for them then their money: So, they that to enjoy profit, pleasure, or any created good, are content in sober thoughts to commit some sin, and to cast off God and his commandment, doe plainly discover, that they think that profit, or pleasure to be better for them then God is, and that they doe more highly account of them then they doe of God. For otherwise they would never for the getting or keeping of them, let goe God and his Commandements, and his salvation too, as much as in them lieth. Wee think that the young man in the Gospel did more account of his goods and substance, then of the service of Christ, and the heavenly treasures attainable thereby; because hee did part with Christ to keep them still, *Matth. 19. 22.* And that *Judas* did think better of the thirty pieces of silver, then hee did of his Lord, because

for

for the obtaining of them, hee was content to betray him. And we cannot but think that a woman who leaveth her husbands house and company to enjoy the bosome of another man, loveth and respecteth that man more then her husband. So wee must needs beleeve, that hee doth value his earthly content at a higher rate then God and his kingdom, who for the enjoyment of it, sinneth willingly and rejecteth God and his Commandement. \* And therefore *Theteimus* the Bishop of *Cesarea*, when hee would have the noble Gentleman *Marinus* ( who was then accused to be a Christian ) to let him see whom hee esteemed most, God, or his worldly honours, hee did set the New Testament and his sword ( representations of God and the world ) before him, and said, Let mee see, whether of the two thou wilt choose. His intent was by the election of *Marinus*, to conclude his affection. For when hee had taken up the Testament, the Bishop convinced by that, that he had preferd God above the world, encouraged him to bee con-

\* Euseb.  
eccles. hist.  
l. 7. c. 14.

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stant even to death, and God whom he had chosen would bee constant to him. If he had chosen his sword, the wise Bishop would have gathered that hee had esteemed that and the world above God and his word. And therefore wee may conclude, that that man who for the getting of money, or preferment, will lie, or flatter, or forswear himselfe, or over-reach a neighbour in a bargaine, is a lover of profit more then of God: and that he, that for the pleasing of his palate, the filling of his belly with good cheere, or the enjoyment of any carnall pleasures whatsoever, will deliberately steale, bee drunk, neglect his calling, spend the maintenance of his family, or commit fornication, adultery, or any other uncleannesse, is a lover of pleasures, more then a lover of God. *•*

Now, to preferre any created good before God, it is a very great indignity, contrary to Gods expresse command, and to reason too. *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the first and great Commandment,* saith

our

our Saviour, *Matth. 22. 38.* Where note, 1. that to love God, is to esteeme him as a lovely thing, and to desire the enjoyment of him: for love in the reasonable creature includeth the act of the understanding, which is *appretiatio*, a prizing of the thing beloved, and the act of the affections, which is *appetitio uniois*, a desire to bee united to it, if it bee absent; or *complacencia*, a satisfaction of heart in it, if it be enjoyed. Hence is that knowne distinction which the Schooles make of love into (*amorem appetitivum, & affectivum*) love of appretiation, or of affection. And 2. to love God *with all the heart*, &c. is to love him *corde simplici*, with a single, or sincere heart, *in quo nihil contrarij amoris admiscetur*, in which there is no mixture of a contrary love. What is a contrary love? Not a love of our selves, or of our neighbours, or of Gods good creatures which he hath given us for our use: (for we must love our selves, and neighbors, *Matth. 22. 39.* it is the second great Commandement: and we may love the creatures, see *1. Cor. 7. 31.*) but a love of our selves,

Vasq. in 1.  
2. disp. 194  
c. 3. sub  
finem.

## Cap. 1.

a Pl. 19. 13

selves, or any thing else in the highest degree. For thus must we love nothing but God: that is the meaning of the phrase. And why must God bee loved in this manner? Our Saviour telleth us, *This is the great Commandement: .i. the greatest of all Commandements.* And therefore I may well say, That to love any created good more then God, is the *great transgression, .i. the greatest of all transgressions.*

b Luk. 14. 26

This commandement which is given us concerning the whole Trinity, our Saviour taketh and applieth to the second Person, himselfe; and in one place forbiddeth us under the paine of eternall reiection from him, to *love father, or mother, sonne, or daughter more then him*, Matth. 10. 37. and in another enioyneth us as it were, under the paine of his high displeasure too, to *hate father and mother, wife and children, brethren and sisters, yea and our owne life too* b *for his sake*, if need bee, .i. to love him more then them. It is a great sinne and a dangerous then, to set a higher price on any creature then on God our Crea-

tour

tour and Redeemer. And good reason why. For,

1. It is a *robbing* of God. It is the Kings right to be better loved and more esteemed by his subjects, then their owne wives and children, yea or then their owne lives; because hee is the father of the Countrey, the root and principle of their prosperity, and the very breath of their nose-thrils, *Lament.* 4. 20. And therefore good subjects out of this dictate of nature, have had a speciall care to preserve the lives of their Sovereigns, as we may see, *2 Sam.* 18. 3. *Thou shalt not goe forth to fight; for thou art worth ten thousand of us:* and to hazard their owne lives to save the Kings. For wee reade, *2 Sam.* 21. 17. that when *David* was assailed by a mighty Giant, and almost oppressed, *Abisbat* (with the danger of his owne life) runnes in, succours the King, and kills the Philistim; upon this, swearing with the rest of the Army, that the King should goe in his owne person to the battell no more, lest he *quenched the light of Israel*. So, it is Gods right to be more highly set by, then

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then any thing in the world, because he is, *Bonum primum, & summum*, the primitive and chiefe good, the Author of our selves and all that we have, *The Father of lights*, as *S. James* calleth him, *Chap. I. ver. 17. from whom cometh every good and perfet gift*. Hee is the Author of our beings, and of our continuance in being: If hee should draw in his breath, all things would come to nothing, as the beames of the Sunne doe, when the Sunne withdraweth his presence. On him we depend for all things, even from life everlasting to a bit of bread. Sacrilegious therefore are they to God, who preferre the beames before the Sunne, the rivers before the Sea, the creature before the Creator of all.

2. It is also a disparaging and debasing of God; and so an act contrary to our indebted act of advancing and glorifying his name. To pull a King downe, and set a meane subject in his Throne, is a dishonour to that King: to make the servant ride, and the Master walke by his horse on foot, is a disgrace to that Master. So it is a reproaching of God,

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to under-value him, and account of any creature, as the chiefe good, which hee onely is. Now, how that God who hath said, *I am the Lord, there is none but me, and my glory I will not give to another,* how hee will take such an act as is sacrilegious, and ignominious unto himselfe, let any man judge. Every inordinate act, whereby the creature is lifted above the Creator, is like the images of the false gods whom the people chose to worship before Jehovah; of which God saies, *Exech. 8. 3.* They are idols of jealousy; they provoke to jealousy: such idols are eye-sores to God, he cannot abide the sight of them. As a man who is wronged in his bed, cannot away with the sight of that person of whom he hath a jealousy; so God cannot abide those sinnes for whose sake he seeth the base creature exalted above him. No marvell therefore though a deliberate sinne, by which the creature is advanced above the Creator, and the Creator thereby deprived of his due, and debased in his honour, be a sinne of a high nature, a sinne which grieues the Spirit.



## Cap. i.

¶

Spirit. The soule that doth ought presumptuously, the same reproacheth the Lord, and shall be cut off, Num. 19. 30.

6. A sixth and last reason, why such sinnes grieve him, is, because they are scandalous, and doe much hurt by their example, to others. I say they are scandalous, but not so much in respect of the manner, because they are done deliberately, as of the matter, because for the most part, deliberate sinnes lie in *materia gravi*, and are sinnes in the matter and nature heinous. A scandal is a stone in a way, at which a man stumbleth and receiveth some hurt: and scandalous sinnes are such as other men receive hurt by in their soules. Now by the grosse faults of baptized and regenerate persons, much hurt is done to other men.

1. They make men doubt whether that good way in which such persons professe themselves to walk, bee a good way or no: and so, whether they were best keep where they be, (though it be a way of error or profanesse) or leave it for that way wherein they see so many

notori-

## Cap. I.

a Salv. L. 4.  
p. 130.

*Non potest  
dici de gen-  
tibus, Exil-  
gesta loquunt,  
& impudici  
sunt, Aposto-  
los audiant,  
& imitari-  
antur; Chri-  
stian sequen-  
tur & ca-  
piunt; rationem  
improbam  
agunt, &  
probam de se  
se habere di-  
cunt, &c.*

*In nobis igitur  
Christus  
patitur op-  
probrium, in  
nobis patitur  
lex Christiana  
maledicta  
b lib. 2 de  
Christianis  
quid agant,  
& eximenter  
potest de ipso  
Christo sciri,  
quid doceat.  
Vide multa  
ibid. de hoc  
argumento*

notorious stumblers. And many are hereby made resolute too, to continue in their wicked & ungodly faith, or life, rather then to receive that faith, or live by those rules of life, which such stumblers make profession of. For prooffe of this, take *Salvians* testimony, for hee in many places aggravateth the finnes of Christians, on this very ground, *Non potest dici de gentibus, &c.* It cannot be said, faith hee, of the Gentiles, \* they reade the Gospels, and are unchast; they heare the Apostles, and are drunke; they follow Christ, and steale; they leade a good life, and have a good Law; but it may bee said of us. Well, what of this? he tells us, *In nobis igitur, &c.* In us therefore doth Christ suffer reproach, in us doth the Christian Law endure some disgrace: for they say of us, Loe what manner of men they bee that wor- ship Christ. It is false that they have a good Law, as they say they have: for if they learned good things, they would bee good persons, without doubts; such is the sect, as are the sectators, and followers of it. A little after, he brings in the Pagans thus speaking, *Vide Christianos, &c.* Look up.



the Spaniards, of which his miserable Country had wofull experience, was so strongly posselt against the Christian religion, that he refused to be baptized. His story briefly is this. This man was perswaded by many plausible arguments to become a Christian: hee demanded first, what place was appointed after this life for such as were baptized; answer was made, Heaven, and its joyes. Secondly, what place they that were not baptized should goe to; it was answered, to Hell and its torments: thirdly, which of these places was appointed for the Spaniards. And when answer was made, that Heaven was; he resolved against his intended Baptisme, protesting, that hee had rather goe to hell with the unbaptized, then to Heaven with so cruell a people.

2. These foule sinnes done by such men, encourage others to doe the like: as wee may see Gal. 2. 11, 12. where it is said, that *Peters* dissimulation (of the equality of Jews and Gentiles in respect of Christ and his Kingdome, now that the ceremoniall law, the partition wall

## Cap. I.

a Hier. ep.  
48. ad Sab.  
Quid neg-  
lectis vulne-  
re proprio  
alios miteris  
infamare?  
Ego, ego  
flagitiosus  
sum, ut vul-  
go iactitas:  
saltem me-  
cum age pu-  
nitentiam.  
Num mea  
peccata vir-  
tutes tuo-  
rum sunt? &c.

was pulled downe;) drew other Jews,  
yea and *Barnabas* himselfe into the like  
dissimulation. And the cause why they  
doe so, is, partly, because they serve  
mens turnes for the justification and  
countenancing of their own faults; and  
partly, for that they fill their heads with  
secreet hopes, that they shall doe well  
enough for all their sinnes, seeing that  
such persons who were reputed good  
men, and are now beleev'd to be in  
Heaven, were guilty of the same or  
worse. An example of the first we have  
in the voluptuous Deacon *Sabinianus*,  
who when hee was taxed for his loose-  
nesse in some things, defended himselfe  
by the example of *S. Hieron*, (though  
he belied that good man) which made  
*S. Hieron* expostulate with him to this  
purpose, *Why dost thou, neglecting thine  
owne wound, defame other men? But he it,*  
*as thou braggest, that I am a vitious lover;*  
*as thou hast playd the martyn with me, so*  
*become a true penitent with me also. And*  
*my wifes be thy vertues, &c.* And ex-  
amples of the latter, many many among  
us be to our selves. For our own beams

cc will

"will tell us, that wee have too often  
 "whispered thus much to our soules:  
 "Was not *Noah* drunk? Did not *Jacob*  
 "over-reach his brother? Playd not  
 "*Samson* the wanton with a harlot?  
 "And did not *David* defile his neigh-  
 "bours wife: and *Peter* dissemble his  
 "religion, (as I may say) and denie his  
 "Master? And was it not well with all  
 "these in the end? Why should I be ni-  
 "cer then these men were? Or why  
 "should not I beleeve, I may doe as  
 "well, notwithstanding my drunken-  
 "nesse, whoredom, fraudulent courses,  
 "adulterous pranks, &c. as *Noah*, *Jacob*,  
 "*Samson*, *David*, &c. did? Well doth  
*S. Paul* therefore compare such sinnes to  
 Leaven, 1 *Corinth.* 5. because a whole so-  
 ciety of men may be infected by bad  
 examples in these, as easily as Dough  
 over-spread with the Leaven that is in  
 it. This was it that moved him to write  
 so earnestly to the *Corinthians*, to ex-  
 communicate that incestuous wretch  
 that was among them, that so they  
 might not by that bad example be  
 drawne into the like lusts, 1 *Cor.* 5. 7, 13.

Cap. 1.)

a Quicunq;  
sine blasphē-  
mid alijs  
gravior ir-  
raverit, sibi  
tantum af-  
fert damna-  
tionem; qui  
autem alios  
blasphemare  
fecerit, mul-  
tos secum  
præcipitat  
in mortem;  
& necesse  
est ut sit pro  
tantis reus,  
quantos se-  
cum traxe-  
rit in ven-  
tum.

And for this cause among others, doe the Churches of Christ thrust such open and notorious offenders out of their society, till their repentance procure their re-entrance. And for this reason too doth God most sharply punish them; *Whosoever sinneth greatly* (saith Salvian) *without the offence of others, doth purchase damnation onely to himselfe; but hee that causeth others to blaspheme, casteth very many together with himselfe into destruction, and it is needfull that he be for so many guilty, as he hath drawne with himselfe into guilt.*

3. Such sins occasion wicked men to speake evill of God, whose professed servants the sinners are, as wee may see 2 Sam. 12. 14. By this deed (saith Nathan to David) thou hast given great occasion to the enemies of God to blaspheme. This the Apostle intimates in the reason of his exhortation, 1 Pet. 2. 12. *Have your conversation honest among the Gentiles, that whereas they speake against you as evill doers, they may by your good works which they shall behold, glorifie God in the day of their visitation.* And v. 15. *It is the will of God* (saith

(saith hee) that by well doing ye may put to silence the ignorants of foolish men. The meaning is plainly this, that by their good conversation they will either keep them from rayling at the Christian faith and name, or else silence them when they are rayling; and so by their evill and unseemly deeds, they would open their black mouths to blaspheme Christ and his Gospel: and therefore they should have a great care of their lives.

So that wee see, that open sins done by men regenerate, are scandalous, and doe much hurt. I may adde, they doe much hurt a great while together, for may be to the worlds end. Foure things there are considerable in sinning, the *act*, the *guilt*, the *staine*, and the *scandall*. The *act* is quickly past, but the rest have long lives: the *guilt* remaineth for ever, if it be not taken off by repentance; the filth or *staine* conserpeth even when the guilt is removed. *Sanato vulnere manet cicatrix*, as the scarre remaineth after the wound is healed: so doth the infamie and disgrace of the sin, when that



## Cap. I.

is remitted. With this *Jeboah* it lyeth, and will lie as a thorn upon his name to the worlds end; that has made *Israel* to sin. And so the scandall cometh too, as the sin is committed, and the sinner deceased. As an arrow when it is out of the bow, though it be shot into a place where it may do much mischief, cannot be recalled; so a sin once done, cannot be undone though it doe never so much hurt. The persons and sinnes of *Solomon*, *David*, *Peter*, and many more, are passed away long since; but not the hurt which they did to others by their examples. It is a question in the Schools; whether the damned have their greatest punishment or first; and some conclude it negatively, they have not: their reason is, because they have not finished all the mischief at their death; which they will doe. For when their bodies are in the grave, and their soules in hell; their sins are above ground; and live in the memories of men; and so may doe mischief daily, even to the worlds end; and therefore as the hurt of their bad examples encreaseth.

creaseth, so doth their punishment. Whether the paines of the damned be increased by this, I know not; but sure I am, the thing is true, their sinnes doe hurt, when they themselves are tormented withes.

And therefore such sinnes cannot chafe but grieve Gods spirit exceedingly, and provoke him to just anger. For he is very jealous of his owne glory, and desirous of the eternall good of men, and by consequence much moved at any thing which eclipseth the one, or hindreth the other. Because by this deed *thou hast made Gods name blaspheme, the child shall die, and the sword shall not depart from thy house*, saith the Prophet from the Lord to the King.

a Sam. 12.

Our Saviour sayes more, *Matth 18. 7.* *Woe to the world because of offences; the* meaneth not *plaine* offences, actions which men (though they have no just cause,) doe (through ignorance, illaffections, rashnesse, pride, or any other cause) stumble at: for then woe to every man; for who can walk so wisely, or so blamelesly, as to prevent all captious

## Cap. 2.

exceptions or cavills? Nay then, woe to our Saviour himselfe; for his Disciples told him, that the *Pharisees were offended at him, Math. 15.* But he meaneth *active* scandalls, scandalls truly and properly given, such things as carrie somewhat in their foreheads, which men cannot choose but be offended at. Of this nature all manifest sinnes are. Now, to them that cast in these stumbling blocks, woe; and to them that stumble at them, woe too: for he that is the bad example, and they that follow the bad example, shall be punished for company, the one for giving, the other for taking.

Wee see by these affections and proper passions of deliberate sins, how ill they become Gods children, (*their spot is not the spot of his children, Deut. 32:5.*) and consequently why they grieve Gods Spirit. And so wee have done with the first generall part.

CHAP.

לֹא בָנָיו  
כִּי

CHAP. II.

Whether the regenerate may fall into these  
sinnes, and whence it cometh to passe.

**I** Would not have made this a question, but that I finde that there have beene heretofore, and are (no doubt) still, some proud and selfe-conceited spirits who have plead'd for, and doe defend the impeccability of the Saints in this life. Of this humor was *Levinian*: for hee taught that men have no sin after Baptisme; and after him those Phantasticks of whom wee read in *Vincentius*, That they presumed to promise and teach, that in their Church, .i. in their Communion and conventicles, there is to be found a singular personall grace of God, with which without any labour, study, industry, though they neither aske, seeke or knock, whosoever they be that belong to their number are so blest, that being carried in Angels hands, they can never dash their feet against a stone.

These men the Father inveigheth against very sharply, calleth them the

*iniqui, nunquam possint offendere ad lapidem pedem suum, nunquam scandalizari.*

Chp. 2.

a Vincent.  
Lynn. cō-  
monitor.

c. 37. *Audent polliceri & docere, quod in Ecclesia sua, hoc est, in communione sua conventiculis, magna, specialis, ac plenius personalis, quodam sit Dei gratia, adeo ut sint ulla labore, sine ulla studio, sine ulla industria, etiamsi nec querant, nec petant, nec possint, quin cum, illi ad numerum suum pertinent, tamen ita divinitus dispensentur, ut angelicus evellat mani-*

mini.

## Cap. 2.

ministers of Satan, and compareth them to him: and well hee might doe so in three respects. 1. Of the similitude of their doctrine with the devills, when he came to Christ, *Math. 4. 6*: The devill taught that the Angels should keepe Christ so safely, that he *could not dash his foot against a stone*; and they taught that God and his holy Angels doe so keepe the Saints, that they could not fall. 2. Of the similitude of the devills deceitfull handling of Scripture: hee grounded his doctrine on the *91. Psalm*, *v. 11*. but he corrupted the text, leaving out a maine clause, namely (*in all thy wayes*) and understanding that promise absolutely, which that clause intimates was to be understood & taken conditionally, thus; His Angels shall keepe thee, if thou beest carefull to keepe thy selfe in the right way; so, these men grounded their doctrine (without question) on some promises of Gods word; but here was the mischief, they gave them an absolute and unlimited construction, which were to receive a conditionall and a limited construction onely, and

so corrupted those places. 3. In respect of the likenesse of their *intention*. That which the devill intended in repeating this promise to Christ was, not, that he might be comforted hereby; and encouraged to loyalty and constancie in the service of God; but, that he might draw him to presume upon his Fathers protection, and throw himself from the pinnacle of the Temple: so, these men aimed at the subversion of mens soules in this presumptuous doctrine of theirs, not at their conversion and edification in godlinesse. *Sicut sunt caput Capiti, &c.* as then the head of unbelievers set upon the head of the Faithfull; that hee might bring Him to ruine: *Ita sunt membra membris* (saith hee,) so doe the members of Satan now set upon the members of Christ; pretending to comfort them; they intend onely to corrupt them. I will not say this is the intent of all those that teach the like doctrine, but yet I will be bold to say, it is the naturall issue and resultance of their doctrine.

Like unto this was the Doctrine of the

## Cap. 2.

a Osiand.  
Centur. 16.  
l. 3. c. 4.  
p. 119.

b Sands  
Survey of  
Religion.  
For a man  
that were  
desirous to  
save his  
soule at his  
dying day,  
and yet de-  
nied his  
body no  
wicked  
pleasure in  
his life  
time, no  
such church  
as that of  
Rome, no  
such coun-  
try as Italy  
p. 17.

the Anabaptists in later times, who  
babled, <sup>a</sup> That Believers and regenerate  
persons are so perfect, that they cannot sinne,  
though they doe what is directly against the  
Law of God: and that therefore (here fol-  
loweth the mischief of it) it is lawfull for  
such an one to carry about with him another  
mans wife in stead of his owne. *Modo &  
ipsa sit Anabaptistica secta dedisa*, so saie  
be an Anabaptist. I would these wilde  
brains were alone in this error; and that  
some men of better note came not with-  
in the verge of it, while they teach, (as I  
have said in the former point) that the  
regenerate, though they fall into sinne  
for the matter *beynow*, yet never for  
the manner, or rather the stamp, *pre-  
sumptuous*. A Doctrine it is (I take it)  
in its owne genius so loose and licenti-  
ous, that I know not how to fit it with a  
better censure, then <sup>b</sup> that which Sir  
*Edwin Sands* hath put upon Rome & Italy,  
That for a man that were desirous to  
save his soule at his dying day, and yet  
denie his body no wicked pleasure  
while hee liveth, no Doctrine like to  
this.

The

The contrary to it wee may be bold to affirme with good warrant from Scripture, from testimony, and good reason.

First, from *Scripture*: for that teacheth us, that the Saints are not so confirmed in grace, while they are *in via*, trauailing through the wilderness of this world to their heavenly country, but that they possibly may, and actually doe, fall into many sins, for matter and manner of committing them, *presumptuous* and grievous. This it teacheth three wayes.

1. By the *admonitions* and serious exhortations which it giveth the Regenerate to look to themselves, and beware of sinne. *Ioh. 5. 14*, *Goe; sin no more*, (saith Christ to the man whom he had cured of the palsie,) *lest a worse thing come unto thee.* *1 Tim. 1. 18*, *This charge I commit unto thee* (saith S. Paul to Timothy) *to hold fast faith and a good conscience, which some haue put away.* &c. *Hebr. 3. 12*, *Take heede brethren lest there be in any of you an euill heart of unbelief in departing from the living God.* *1 Pet. 2. 11*, *Dearly beloved, as*  
*Pilgrims*



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*Pilgrims and Strangers, abstain from fleshly lusts which warre against the soule.* Rom 11.20, *Be not high minded, but feare,* &c. Now, as Gods admonition to *Adam* to beware of eating the forbidden fruit, did intimate that there was in him a possibility of eating it; so doe all those earnest admonitions given in the word of God to the Saints, to take heed of foule sinnes, signifie their power, yet and their propensnesse too, to fall into them. For else, they are but idle and unprofitable, such as effect just nothing. A serious admonition to an Angell, to take heed that he catch not a surfet, or that he kill not himselfe, would be ridiculous; because an Angell is not capable of sicknesse or death: so, would exhortations given to men regenerate be, if they be not capable (through the protection of God) of the sins which they are admonished to take heed of. In all admonitions of this nature, one thing is chiefly intended, and another supposed. That which is intended chiefly, is, the prevention of their sinnes. I say, that which is *chiefly intended*; for other things

things are lookt at too, viz. the stirring up of vigilancy, care, feare and prayer in them; but these are intended in a subordination to the other, that by these as by means, the Saints might be kept from sinne, which is the end principally and directly aymed at. That which is *supposed*, is, their possibility of falling into sinne; for, to no purpose should God by admonitions seeke so studiously to hinder it, if by his Almighty decree, protection, promise, or otherwise, there were in them an absolute impossibility of committing it.

2. By cleare and lively propositions of their danger, if they do defile themselves with sin, doth the Scripture also signifie that they may be defiled, *as is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c. if they fall away, to renew them againe to repentance. Heb. 6. 4, 5, 6. If we sinne wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes; but a fearful looking for of judgement, and fierie indignation.* Heb.

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Heb. 10. 26, 27. *If after they have escaped the filthinesse of the world, through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled therein and overcome, the latter end is worse with them then the beginning, &c.* 2 Pet. 2. 20. Now, all these demonstrations of the dismall condition of lapsed Christians, would be no better then *vana terricula-menta* meere scar-crowes, if they were *à la Noe*, out of Gun-shot; free from all possibility of falling into sin.

3. But thirdly, Gods word affordeth us many examples of regenerate and good men, for matter, and manner sinning presumptuously. I will beginne with St. Peter, though hee be one of the last in order; hee fell into a very great sinne: for the quality of it, it was a deniall of Christ before men, a sinne which Christ promised to requite in the same kind, *Matth. 10. 33. Whosoever shall deny me before men, him will I also deny before my father which is in heaven.* and it was not a single deniall, but a deniall with an oath, an imprecation, *Matth. 26. 74. Hee began to curse and to swear, saying, I*

know

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*know not the man.* The word ἀγνοῦν, which is there used, may bee referred to himselfe, or to his Master, either hee denied cursing himselfe, or else he cursed his Master; it was fearefull to doe either, and yet thus did *Peter* deny his Master. A very great sin for the kind and quality. And as great it was for the manner of committing it. The first deniall was (doubtlesse) indeliberate, for hee was suddenly surprized with a dangerous charge; *Thou wast with Iesus of Galilee*, ver. 69. But the second and third deniall (it may seeme) had sufficient deliberation in them to fill up his sinne. For first, there was a whole howers distance betweene the first and last deniall, as wee may see *Ioh. 22.59*: time enough (one would think, considering other circumstances) to gather up his scattered thoughts, and consider what hee had done, that if hee were set upon againe, hee might bee provided for the assault. Secondly, hee had warning enough given him of his danger: both by his Lord whom hee so cowardly denied, as wee may see, *Matt. 26.34*. *This*

M

night

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*night before the Cocke crow, thou shalt deny me thrice :* and by the maid that affronted him, shee accused him at the doore before hee entred into the Hall, *Iob. 18. 16, 17.* And therefore he had reason to think, that there was no safe being for him in that place, and liberty he had to have shifted away and prevented any further temptations. Either then hee did, or at least might, and ought to have considered throughly of his first fault, before hee made a second, and a third. If any of these may bee said, his sinne could bee no lesse then a presumption: for as wee have shewed before, negative and interpretative deliberation is of force to constitute a presumptuous sin, as truely as positive and formall, though not in the same degree of presumption altogether.

But it may be objected, that it is said, *Mark 14. 72. That when S. Peter thought thereon, hee wept.* It seemeth therefore, that hee did not consider, during that time of his combat, what a sin he committed.

I answer, that those words may bee under-

understood of a deep and exact remembrance and consideration of his sinne, and they imply this onely, that *St. Peter*, till *Christ* looked back upon him, did not think so sadly and seriously of his sinne, as then he did. This is my opinion concerning *St. Peters* sinne, with submission notwithstanding to better judgement.

If his sin were a presumption, what was *King Davids*? for hee shall be my second instance. Two finnes hee committed, Adultery, *2. Sam. 11. 4.* and Murther, *ver. 15.* Foule finnes for the nature of them: for of adultery it is said, *1. Cor. 6. 9. No adulterers shall inherit the Kingdome of God:* and *Heb. 13. 4. Whoremongers and adulterers God will judge.* It is not onely a sin against chastity, and that holinesse wherein every man should possess his vessell, *1. Thes. 4. 4:* but against justice too, which requireth that we deale by others, as wee would be dealt by our selves. And it is a sin of greater injustice then theft: for this many men will patiently beare, but very few will endure that, as *Solomon* tells us in that place

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where hee compareth them together, *Prov. 6. 30, 31, &c.* His other sinne was yet a greater then this, a scarlet sinne, of murther and blood, of which *S Iohn* saith, *1. Ioh. 3. 15. Yee know that no murtherer hath eternall life abiding in him:* It was the murther of a subject, one that lived under his shadow and protection, of a man innocent and guiltlesse, of a man whom having lately abused by polluting his bed, hee should have recompensed; and of a most deserving servant too, who refused to refresh himselfe with the company and comforts of his wife and family, because the Kings General and the Army were in the field. They were committed too in as bad a manner as may bee: the very first act of his sinne could not bee done suddenly without inquiries who she was, and devises how to enjoy her company, & consequently without deliberation; much lesse the future: when he had committed adultery with the wife, he was so far from repenting of it, that hee plotted very studiously how hee might kill the husband, adding *drunkenesse to thirst,* and

and binding two great finnes together. The politick progresse of his sinne the Scripture sets downe distinctly. 1. He hated *Vriah*, when he saw he could not get him to goe home, and father his sin. 2. He projecteth his murder. 3. He executeth it. 4. Having tidings of it, hee smoothly dissembleth his knowledge of it and hand in it, as wee may see in the story. 5. After the man by his meanes was dead, he did *remission voluptatibus*, obey his fleshly lusts (as Divines think) about nine moneths together, before hee repented. I delight not to have *unguem in ulcere*, my fingers in the sores of Gods Saints, or to rake out of the ashes their old finnes to their disgrace: the point which I am to proove, putteth me to it: and therefore, I hope, it may be my excuse.

Come wee therefore to a third example. King *Solomon* was not onely a regenerate man, but a man of eminency: for his parts, a man of extraordinary wisdom and understanding, one that knew Gods will, and his owne duty to the full: and for his interest in God,



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a man so highly beloved, that hee was chosen to be the *builder* of Gods house, a type of Christ and his kingdome; and a *Pen-man* of holy Scripture, and therefore exceedingly bound to be loyall and constant to his God. Yet he falleth, and into great sinnes too, into the fond and inordinate love of women, and insatiably too, of many women, saith the Text, *1. King. 11. 1. he had seven hundred wives, and three hundred concubines, ver. 3 :* and, that which was worse, into the love of *strange women, ver. 1. idolaters, of whom the Lord had given a charge to Israel, Yee shall not goe in to them, neither shall they goe in to you, ver. 2 :* unto these did hee cleave in love. This was not all his sinne neither : but to outward incontinency he added spirituall adultery. *His wives turned away his heart from God, ver. 4. and hee went after Astaroth the goddesse of the Zidonians, and after Milcom the abomination of the Ammonites, ver. 5. and built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the children of Ammon, v. 7. and the like he did for all his strange wives,*

&amp;c.

*Ex. ver. 8.* And who will doubt whether hee did these things deliberately or no? for such was his course, this was the trade of a great part of his life, and therefore soule was his fall: so soule, that divers of the Ancients, considering seriously the greatnesse of his sinne, did not onely question his salvation, but conclude against it.

And what a grosse sinne did *Aaron* commit in the 32. *Chap. of Exodus*? He made a golden Calfe for the people to worship, hee built an Altar on which they might sacrifice to it, and he consecrated a day for the solemne adoration of it, *ver. 4, 5.* a perfit sinne, fully finished, as *St. Iames* phraseth it, *Iam. I. 13.* And it was committed against his knowledge and conscience too: hee could not but know, that it was idolatry to worship God in the Calfe, and that it was his duty to haue dissuaded the people from a sinne so vile, and to haue stood to their mercy, rather then have yeelded to their idolatry. It was committed deliberately too; he considered, first what an unlawfull thing they desired, and there-

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fore hee sought to put them off, and to coole their hot desires of the Calfe, by asking them for their golden eare-rings to make it with, *ver. 2.* And when he saw they were content to buy their wills dearely, and to part with their jewels for the satisfying of their lusts, he could not but consider also what himselfe did: Hee received them at their hand, and fashioned it with a graving toole, after hee had made it a molten Calfe, *ver. 4.*

To these I might adde the examples of *Saul, Iudas, Demas, Hymeneus, and Phyletus, &c.* who all fell into desperate sinnes; but because their regeneration is a thing questioned, I will wave them. And hisher also I might referre the parables of the *lost sheep, the lost groat, and the prodigall sonne*; but that I think these foure instances of good men falling, *de facto*, into foule sinnes both for matter and manner, to bee abundantly enough to make good my point; That the regenerate may possibly commit grosse sinnes.

This hath beene the constant opinion of Divines in all ages: of whose speeches declaring this their opinion,

I will

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I will give you a taste and no more.

<sup>a</sup> Is this a wonder (saith Tertullian) that any man of approved goodnesse should fall back into sinne? Saul who was better then the rest, was overthrowne by envy: and Solomon who was enriched with all kinde of grace and wisdom, was drawn by women into idolatry. What wonder therefore, if a Bishop, if a Deacon, if a widow, if a virgin, if a Doctor, yea if a Martyr, fall from the rule, viz. of Gods Commandements?

<sup>b</sup> Let no man wonder (saith St. Cyprian) that some of those who have confessed the Name of Christ, fall afterward into finnes so great, so foule. For it is not their confession that can free them from the snares of the Devill, or defend them who live in the world, from the tentations, dangers, and assaults of the world. <sup>c</sup> Call not any man blessed (saith St. Hieron) before hee bee dead; for as long as wee live in this world, wee are in fight, and as long as wee are in fight, there is no certaine victory:

a Tertul.  
præscripte.  
l. 1.  
Nisi ne  
hoc minus,  
ut probatus  
aliquis re-  
tro postea  
excidat?  
Saul, bonus  
pro ceteris,  
læva postea  
convertitur:  
Solomon  
omni gra-  
tia, & sa-  
pientia do-  
natus a Do-  
mino, ad  
idolatriam  
a mulieribus  
inducitur.  
Quid, ergo,  
si Episcopus,  
si Diaconus,  
si vidua, si  
virgo, si do-  
ctor, si etiam  
martyr lap-  
sus a regula  
fuerit.

<sup>b</sup> Cyp. l. de unitat. eccl. Nec quisquam miretur, &c. Neque enim con-  
fessio immunitatem facit ab insidiis Diaboli, aut contra tentationes, & impetus se-  
culares adhuc in seculo positum perpetuâ securitate defendit. <sup>c</sup> Hier. l. 3.  
contr. Pel. Ne beatum dixeris quempiam ante mortem; quamdiu vivimus,  
in certamine sumus; quando diu in certamine, nulla est certa victoria.

hee

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d Ambr. in  
ser. Quad.  
In hujus ita-  
que mundi  
pelago vola-  
tantibus no-  
bis, valde  
peritimescen-  
dū est, ne na-  
vem nostrā  
aut procella  
tempestatis  
abripiat, aut  
fluctus ab-  
sorbeat, aut  
in aeternam  
predam pi-  
rata crudelis  
abducatur.  
e Bern. in  
vigil. nat.  
Dom. ser. 3  
Si essemus  
in domo illa  
non manu  
falla, aeterna  
in caelis; ubi  
nullus inimi-  
cus intrat,  
nihil esset ti-  
mendū, &c.

hee meaneth, there is no absolute cer-  
tainty of victory, and by consequent, no  
impossibility of being foyled by sinne,  
d While wee are tumbling and tossed up-  
on the sea of this world, wee are to bee much  
afraid, lest some tempest or wave swallow  
up the ship of our soules, or that cruell Pi-  
rat the Devill carry it away for a prey. It  
is the speech of St. Ambrose. \* If wee  
were in that house not made with hands, eter-  
nall in the heavens, where no enemy com-  
meth in, we need not be afraid. But now we  
lie open to three most boistrous and pestilent  
windes, the flesh, the devill, and the world,  
who all seek to blow out the lamp of an en-  
lightned conscience, blowing into our hearts  
evill desires, unlawfull motions, and trou-  
bling thee so suddenly, that thou canst  
scarce know before-hand, whence they come,  
or whither they tend. Of which windes,  
though two doe sometimes lie quiet, yet from  
the blast of the third, (hee meaneth the  
flesh) there is no respite to bee expected,  
saith devout Bernard.

Fall we a little lower even to our own  
times, and wee shall see them teach the  
same Doctrine too.

That

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f Ufin.  
Carech. de  
discrimini.  
peccat.  
Quodetiam  
venatipof-  
funt rueri in  
peccatum  
regnum, fa-  
tis ostendunt  
tristiffimi  
lapfus fan-  
ctiffimorum  
hominum,  
Aarons, &c

g Albot.  
de intercif.  
g. pa. 68.  
Non dubi-  
tamus hic,  
plen inter-  
dum volun-  
tati a iustifi-  
catis peccari;  
ita ut nihil  
fit ad tem-  
pus quod re-  
stat, idque  
non in minu-  
is tantum,  
fed etiam in  
majoribus.

That the regenerate may rush into reigning sinne, the most sad falls of most holy men, Aaron, David; &c. doe sufficiently shew, saith Vrsin. And Doctor Abbot acknowledgeth, & That the regenerate may sinne with full consent of will, in this or that particular act, though not habitual-ly, and destroy that, in particulari, in particular, which they aime at in their generall intention; and concludeth thus, Non dubitamus hic, Wee doubt not here, that justified persons doe sometimes sinne with a compleat will, so as there is nothing in them for the time, that maketh resistance against the sinne: and this, not in the smaller onely, but even the greater sinnes. <sup>b</sup> They say (saith Zanchy) that I deny that the elect can fall into the fouler sort of sinnes: but it is a calumny; as if I did not know and teach, that the heynous acts of David, his murther and adultery, were sinnes of a high nature. <sup>i</sup> Beza also confesseth, Electis & reprobis omnia peccata esse communia, uno excepto, finalis impenitentia, That all sinnes are common to the elect and repro-

<sup>b</sup> Zanch. misc. depul. cal. p. 307. Quod negem electos is atrocissima scelera rueri posse, calumnia est, quasi nesciam, & non doceam, Davidis scelera fuisse atrocissima & gravissima. <sup>i</sup> Beza. annor. in 1. Ioh. 5.

bate,

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4 Articles  
of Relig.  
Art. 16.

bate, except only the sin of small impenitency.

To conclude, this is the Doctrine of our Mother the Church of England: *for thus shee saith, After wee have received the Holy Ghost, we may depart from grace given, and fall into sin: her meaning is into vile sins, and into vile sin willingly, as wee may see in the first words of that Article; Not every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, &c.* shee speaketh of mortall sinnes willingly committed, and saith a man in grace may fall into them. So much shall suffice for the prooffe of it by testimony.

Now let us see the causes from which this their possibility and proclivity of falling into great deliberate sinnes ariseth.

They may be reduced to two heads.  
1. Their inward constitution. 2. Their outward condition.

1. Their inward constitution; which standeth in two things:

- { 1. The diversity of their principles.
- { 2. The liberty of working, or working according to each principle.

From

From both these springeth a possibility in the Regenerate of falling into grosse finnes.

First, from the *diversity*, or contrariety rather of their principles, which are two, *flesh* and *spirit*, corruption and grace, as we may see, *Rom. 7. 23. I see another law in my members warring against the law of my mind, &c.* and *ver. 25. with the mind, I my selfe serve the law of God, but with the flesh the law of sinne*: and in *Gal. 5. 17. The flesh lusteth against the Spirit, &c.* By which words in both places, we are not to understand the soule and body, which are common to all, both good and bad, nor yet reason and sensuality; but nature and grace, which are peculiar onely to the good. These two powers, or principles there are of contrary natures and tempers in all the regenerate, as appeareth by these mentioned places, and by *Gal. 5. 17.* where it is said, *these two are opposite one to another.*

(1.) There is grace in them, which grace, is called by divers names, *a new heart and a new spirit, Ezek. 36. 26. the law of the mind, Rom. 7. 23. the inner*  
man



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man, ver. 22. *the new man*, Ephes. 4. 24. and *the spirit of the mind*, ver. 23. By this they are, (1) inabled to avoid sin, and walk in Gods waies, Ezek. 36. 27. which S. Paul confesseth, where he saith, Rom. 7. 25. *In my mind I serve the Law of God, but in my flesh, &c.* as if hee should have said, *Ita sum per gratiam constitutus*. I am so framed by grace, that I am made able to take delight in Gods law, and to obey it. The same thing St. John teacheth, 1. Joh. 3. 9. where hee saith, *Whoever is borne of God doth not commit sinne: for his seed remaines in him, and he cannot sin, because hee is borne of God.* And 1. Joh. 5. 18. *Wee know that whosoever is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not:* that is, there is a seed, there is a principle within him, by which he is made able to abstaine from such sinnes, as bring back men into the power and bondage of that wicked one, the Devill: and if hee be carefull to live according to the operation of this seed, and principle of grace, he neither will, nor can commit any such sinnes. By this they

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they are also (2) inclined and excited to that which is good; *The spirit* (saies Christ) *Matth. 26. 41. is willing, .i. inclinable to doe well.* And when I would doe good, *evill is present*, (saith St. Paul) *Rom. 7. 21.* He had a minde then to that good, which hee had not so much strength as to doe. It doth not only set the scales even, but *casteth* them toward that which is good, it turneth the face of the soule heaven-ward, which before was set the other way.

(2.) But secondly, there is beside this, another principle of *corrupted* nature, remaining still in the best and most regenerate; of which wee reade under the names of, *sinne that dwelleth in us, the old man, the body of sinne, the law of the members, &c.* *Rom. 6. 6. and chap. 7.* And by this they are enabled and enclined still, to that which is evill, as wee may see, *Rom. 7. 23. I finde a law in my members rebelling, &c. .i. opposing whatsoever my renewed understanding telleth me should be done; and disposing mee to the contrary.* And *Gal. 5. 17. The flesh* (saith the Apostle) *lusteth against the Spirit,*

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*Spirit*, .i. as *Agar* was of a contrary disposition to *Sarah*, and was alwayes envying and murmuring against her, and withdrawing the affections of *Abrahams* servants from her, another way: so, is that emulous adversary of grace alwaies whispering against it, and alluring our soules to those evils, which are against the desires of it. Hence it is that *St. James* saith, *Chap. 1. 13.* that every man is drawne away by his lust, to the committing of many a sinne, and sometimes, of sinnes so complete and full, that they bring forth death. And as it enclineth us to all sorts of sinne, so to two sorts especially. 1. To such as wee are most fitted for by our callings, our occasions, and our bodily constitutions; as soyle upon earth inables it, especially, to beare such fruits, or weeds, as are most suitable to the nature and quality of the ground. 2. To such as we have formerly bin most used to before our conversion, *Vices* that are layd asleep, do soon awaken after regeneration, because of our former ill custom, saith *Climac.* Now, thus much the flesh doth; because God hath not substituted this

Grace

*Propter pre-*  
*stinā malā*  
*cōsuetudinē*  
*solent diu so-*  
*pita vitia*  
*facillime re-*  
*viviscere.*  
*Climacus*  
*grad. 3. de*  
*pereg.*

Grace into its roome: for Grace findes  
 flesh, when it cometh into the soule, (as  
 Israel did the Canaanites in the land of  
 Promise;) nor hath hee brought this in,  
 to drive that out, as fire is sometime laid  
 on a wet hearth to drink up the water  
 (except haply by degrees, as a cooling  
 and moystening julep is given to a dry  
 cholerick body, to contemperate that  
 humor, and to purge it ~~not~~ <sup>not</sup> by  
 the graduall alteration of it:) but it is  
 super-added to the soule, for two ends  
 and uses especially: 1. To abate its po-  
 wer, and make it lesse irregular then it  
 was before, (as mending is bestowed  
 on a bad clock, to lessen those disorders  
 that were before in its wheels, and mo-  
 tions. 2. To restraine it actually in its  
 exorbitancies: it is given for a bridle to  
 corruption, to hold it in when it offers  
 to fly out, but so, that this bridle is put  
 into the hands of the person, and recei-  
 veth its efficacie in working this re-  
 straint, from the will and skill, and in-  
 dustry of the man. A bit and bridle  
 (though never so good) put into the  
 mouth of a head-strong Jade, will not

N

be

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be able to hold it in, if it be not well handled and used for that end by a skilfull and carefull Rider, if either he neglect the holding of it, or the pulling in of the reyns stiffe, the horse notwithstanding the good bridle, will runne away with bridle and Rider also: so, this golden bridle of Grace, will not be able to over-rule the flesh in its unruly actions, except it be applied by the gracious man to that purpose; the flesh will harry him notwithstanding his Grace, if he be negligent, into dangerous delinquencies.

Object.

But it is said, 2 Cor. 5. 17. *Old things are passed away: behold all things are become new*: And Gal. 5. 24, it is said, *That they which are Christs, have crucified the flesh with the affections and lusts*. It should seem therefore, that there is but one principle in the regenerate, and that corruption is wholly swallowed up by grace.

Answ.

These speeches are of that sort which Logicians call *extensa*, which note not a present and transient, but a continued and permanent act. And the meaning is, they that are in Christ *have crucified*, and

and doe crucifie still : it is their daily work, to beat downe the flesh ; and *old things are passed away, & are passing away* still. More particularly, Christiāns are said to have crucified the flesh two wayes.

1. *Koto*, in desire. As S. Paul, *Rom. 7. 23.* crieth out ; *O wretched man that I am, who shall deliver me from the body of this death :* so doe they. It was his earnest wish , that some good hand would strike it dead, and it is theirs too.

2. *Conatu*, they endeavour it, and they have begun it, with a minde to hold on till they have finished this their mortification. *I beat down my body*, saith S. Paul, *1 Cor. 9. 27. and bring it into subjection, &c.* As He was alwayes clubbing of this body of sinne, and curbing his corrupt nature ; so it is more or lesse with all the regenerate. And therefore it is said, *They have crucified the flesh.* It is not un-usuall in Scripture to speak of a work as quite done , when it is begun with an intent to be finished ; as we may see by a parallel kinde of speech, *Col. 1. 23.* Saint Paul saith, The Gospel is preached to every creature under heaven : .i. in pur-

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pose it is, and In respect of the beginning of the work; as fire is said to have taken a house, when it hath but seized on a little corner of the house, because it will through, if it be not quenched. And thus in these places wee are to conceive of the meaning of the Apostle; and not to understand him of a complete suppression and dissolution of corrupt nature, contrary to other places of the text, and universall experience.

The second part of their inward constitution, is, their *liberty* of working and doing after either of these principles; from whence as from a second cause followeth their possibility of falling in to sinne. As we doubt not, but the Regenerate have power to follow their Captaine the Spirit; for else, why hath God appointed it to be their Leader, *Rom. 8. 14.* And why doth God exhort them to be led by it, and threaten them if they be unruly? So, without question, they have a liberty and power to apply themselves to the commands of the flesh: when the flesh biddeth them steale, or lie, or commit uncleannesse, or  
oppresse

oppreſſe a poore neighbour, or deceive an ignorant buyer, or counterfeit religion for advantage; or doe any other works of wickedneſſe: as they have power to forbear theſe finnes, and to follow the contrary breathings of the Spirit, ſo they have power to doe them. For elſe theſe things would follow.

1. That the fleſh is left in them to no purpoſe: wee uſe to ſay in Philoſophy *Unumquodq; operatur ſecundum propriam formam*, Every thing worketh according to the principle of action that is in it, whether it be a thing without life, or with it, a ſenſible or a reaſonable creature: onely here is the difference; creatures unreaſonable follow the leading of their principles, of neceſſity; but ſuch as are indued with underſtanding work with a kinde of liberty. For example, fire, which wee know hath a fountaine of heat in it, worketh accordingly, it heateth and burneth; and water a moiſt element, wetteth; ſo plants which have in them a vegetative ſoule, they live and grow, and ſprout out of the earth: and bruit creatures, which have in them a



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sensitive soule, they see, heare, smell, taste, feele, all actions suitable to that principle of sense, which is in them. And men, which have in them the nature of vegetables, bruits, & reasonable creatures, doe such actions as are agreeable to these natures, they grow till they come *ad terminum magnitudinis*, to their appointed pitch; they heare, see, taste, smell, and doe every thing answerable to their sensitive nature: and they doe such things also as a reasonable soule requireth, they understand, discourse, distinguish, and many such things, though with a freedom to do or forbear these actions as occasion requireth. This maxime is as true in Divinity; and therefore every regenerate man, who hath in him two natures, an old or corrupted, and a new or sanctified nature; hath ability of working & walking agreeably to both. Hee hath a new nature, and therefore he can love and feare God, he can be charitable, just, patient, obedient to Gods commandement, even in *actu secundo*, in the second act, that is, he can exercise these vertues, and shew them

them in his actions. And hee hath an old nature, and therefore hath power to be unjust, unmercifull, ungodly, unchast, intemperate, and licentious in his actions. For, what should fire doe with heat, if it had not power to burne? or a man with a eye, if hee had not power to see; or with reason, if hee could not understand? And so, what should a Regenerate man doe with his grace if he had not power to manifest it in his life; or his naturall corruption, if hee could not obey it in the lusts thereof? No communicated power is to any purpose, if the subject in whom it is, be made unable to use it: no more is the power and principle of naturall pravity in the Regenerate, if God have determined their wills to the actions of the contrary principle of grace bestowed on them, and left them no liberty to the other.

2. The *admonitions*, exhortations, promises & threatnings which in the word of God are given to men Regenerate, to keepe them from consenting to the inticements of the flesh, if they had no

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liberty in practise of yeelding to them, would be of little use: no more would the Ministry of the Word and Sacraments, nor the inward lustings and risings of the spirit against the flesh be. For wherefore are all these used but to keep the man of God from yeelding up himselfe to the sinfull commands of the flesh, which otherwise would be obeyed? S. Iohn saith of Heaven, *I saw no Temple there; Revel. 21. 22.* His meaning is, that there is no preaching, no calling upon men to serve God, no dissuasions of them from sin. And why are no such things in Heaven? because there is no corruption remaining in the Saints there, they are made perfect, *Hebr. 12. 23.* and because there is no liberty left them of hearkning to any seducing spirit, should there come any such into Heaven; for they are confirmed.

3. Besides, the fidelity and obedience of the Regenerate would not be tryed, were not this liberty left them. In this life we all stand upon our triall, and *qualis vita, finis ita*, as wee live, so we shall die and be judged, as wee may see,

see, 2 Cor. 5. 10. where S. Paul saith, *That we must all receive according to what we have done in the body, be it good or evil:* There is no triall of us after this life, no retribution for any good or evil that we shall doe then. While we are in the body, we are upon our making or marring for ever. Here God will try our faith, 1 Pet. 1. 7. and all our graces, and will crowne no man before hee have proved him: as wee may see Jam. 1. 12. *Blessed is the man that endureth temptation: for when hee is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him.* And as God trieth all, and trieth them in this life, so hee trieth them (among many other means) by the remainders of corruption in them, as hee did the Israelites by the Canaanites. But what triall could God have made of the Israelites by the Canaanites, if they had had no power to have danced after their pipes, and hearkned to their allurements? and how can he prove the loyalty of his servants by the flesh remaining in them, if they cannot be enchanted by the witchcrafts

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crafts of this harlot?

4. Lastly, *Earth* would be *Heaven*, grace would be glory, the way would be the Country, if the Regenerate could not obey the flesh. For one of the greatest differences between earth and heaven is this; here we have a *possibility* of not falling, there an *impossibility*; here we need not, but there we cannot fall.

Object.

Against this may be objected the words of S. Paul. *Gal. 5. 17: The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot doe the things that ye would.* It should seeme by this place, that as by reason of the flesh's lusting against the spirit, a Regenerate man cannot doe what good he would, so because of the spirits lusting against the flesh, hee cannot doe what evill hee would, .i. what evill the flesh would; and therefore it is not true, that hee hath liberty of applying himselfe to the flesh.

Answ.

I answer two things.

1. That the words are not to be understood of the bare act, (for then it will

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will follow, that the Regenerate man, because the flesh in him lusteth against the spirit, can doe nothing that is good, which is not true,) but of the measure and quantity of it : ye cannot doe so much good or evill as ye would, because of these contrary lustings and inclinations that are in you, as a man cannot goe so much with a heavy clogge at his heeles, as without. This is a truth in it selfe, and may be part of the meaning of this place.

2. I answer, that they are to be taken in *sensu composito*, *non diviso*, in a compounded, not a divided sense; while the regenerate are carefull to joyne themselves to the Spirit, & yeeld to the motions and inclinations of the regenerate part, they cannot (because this spirituall part is opposite to the carnall) doe, what evill their carnall part would have them : the grace they have will hold them in, and turne their minds another way. But if they chauce to grow carelesse in following the dictates and impulsions of Gods grace within them, they may doe what they would, .i. what

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i. what the flesh and sin that dwelleth in them would. And that this is the meaning, the former verse sheweth plainly, where it is said; *Walke in the Spirit, and yeshall not fulfill the lusts of the flesh.* It is as if hee should have said; would ye know how to avoyd the lusts of the flesh? Take this rule, *Walk in the Spirit*: and would you have me prove this my rule to be good? I prove it thus: *The Spirit is contrary to the flesh; and lusteth against it.* Now ye cannot follow two contraries at once: if therefore ye will take my counsell, doubt not but ye shall be farre enough from obeying the *flesh*; you cannot doe what you would; *i. what corrupt nature would,* as long as ye follow my direction, and be carefull to walke in the *Spirit.*

Now, if this be the meaning of these words, they conclude nothing against the possibility which is in the Saints of yeelding to the *flesh*: for they doe not at all times shew themselves Saints, they doe not alwayes walk in the *Spirit*, and then the *flesh* leads them captive to the

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law of sin. Thus farre of the first cause of the possibility or propensity of the Saines falling into sinne, their *inward constitution*.

The second cause is their *outward condition*. Concerning which that which I meane to say, I will resolve into these particulars. There be many snares laid for them. These snares are very shrewd ones: therefore it is possible for them to be intrapt and drawne into foule finnes.

(1) There be many *snares* laid for them. By *snares* I mean all *sensible objects* which with *S. Iohn* I may cast into three ranks.

1. *The lust of the flesh*, pleasures, and carnall delights; 2. *The lust of the eyes*, gold, silver, houses, lands, and all kind of profits; 3. *The pride of life*, dignities, superiorities, popular acclamations, and all sorts of preferments, for these things are men naturally proud of. These things I call *snares*; not because they are so in their *originall institution*, or in *Gods intention* (for God intended & gave them to us to be *miserrima necessitatis solatia*, (as *S. Hierom* calls them,) helps and comforts



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forts to men in this miserable mortality:) but because they *proove so*, through that strong affection which wee beare to them. Now, that these *tria numina*, three gods of this world: profits, pleasures, and promotions, are snares, in which thousands have beene and are daily caught, to the *grieving of Gods spirit*, and the danger of their owne soules, I might prove by many testimonies and examples of Scripture: I will single out but a few.

In 1 *Timoth. 6. 9, 10.* wee have these words, *They that will be rich, fall into temptations and a snare, and into many foolish and hurtfull lusts which drowne men in perdition. For the love of money is the root of all evill, which while some have coveted after, they have erred frō the faith, &c.* In these words S. Paul 1. Delivers a doctrine, *The love of money is the root of all evill*: he meaneth the immoderate love of it, as the words adjoyned, *will be rich, and coveted after*, doe shew. 2. Hee proveth it by an instance in some, who while they coveted after it, did renounce their religion, and depart from the true faith

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faith formerly embraced. To these then these earthly profits were a wofull snare, and so they are to many others. Now what the Apostle saith of mony and the love of mony, may be said of honor, promotion, and pleasure, and the love of them. And therefore our Lord telleth the Pharisees, that it was popularity, and love of credit among the people, that kept them in their unbelief? *How can ye beleeve, saith he, which receive honour one of another, Joh. 5. 44.* And S. John telleth us, that many of the godly Jews, who beleeved in Christ, did yet dissemble their faith, through inordinate love of profit and credit, that they might keepe their stations and reputations still. *They did not confesse him, lest they should be put out of the Synagogue: for they loved the praise of men more then the praise of God, Joh. 12. 42, 43.*

To denie ones faith, or but to dissemble it when in duty wee ought to confesse it, are very great sinnes; yet those godly men who beleeved, through mony, credit, and other vanities which they lusted after, were stayned with them:

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them: and therefore money, and credit are snares. Wee have another place which fully sheweth it, namely *1 Iob. 2. 16.* *For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, &c.* Here the Apostle 1. seeketh to draw the regenerate from the immoderate love of the world, by an argument drawn from the originall of all worldly things, negatively, *they are not of the Father, affirmatively, but of the world:* and therefore fitter for the children of the world to looke after, then for the children of God. 2. Hee sheweth that the lustings after worldly things, are the causes of all those finnes which are committed in the world. For I suppose that it is his intent under these words, *lust of the flesh, &c.* to comprehend all sorts of finnes which doe abound in the world, and to point out the true causes of them: and therefore this place were sufficient alone to prove these earthly objects to be *quoad eventum* in the event, no better then snares to mens soules. Wee may prove it also by the examples of *Adam, Samson,*

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*Samson, Solomon, David, and a great many other good men, who through the enticements of sensible vanities fell into foule sins. Hence it is that God doth so earnestly labour to beat off his children from the love of the world, Matt. 6.19. Lay not up treasures for your selves upon earth, &c. Joh. 6. 27. Labor not for the meat which perisheth, &c. Col. 3. 2. Set not your affections on the things below, &c. and 1. Joh. 2. 15. Love not the world, nor the things of the world: if any man love the world, the love of the Father is not in him. And answerable to this, is that of St. James, Chap. 4. 4. Ye adulterers and adulteresses, know yee not that the friendship of the world is enmity against God? These exhortations have their edge: and why doth God use them? why doth hee labour by them so seriously to mortifie our affections to these things, but because they are attractives of our affections, and perswaders to many sins? Ordinarily wee love them so well, that we are very prone to sinne, 1. in them, and 2. for them.*

1. How often doe we sinne in them?

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I meane in using them, while wee forget those *rules* by which God would bound us in their use. Two bounds especially God hath set us: first a bound of *order* and equity, *Prov. 5.15. Drink water out of thine owne cisterne, and rivers out of the midst of thine owne well: and 17. let them bee thine, and onely thine, and not a strangers, &c.* So that hee that eateth bread, which he pulleth from the teeth of other men, he sinneth in eating: and hee that companieth with a woman which is not his owne wife, hee sinneth in his carnall act, and a great sinne too; of fornication, if shee bee a single woman; of adultery, if married; of incest, if a kinswoman. Secondly, a bound of *sobriety*, *1. Cor. 7. 29, 30. Let them that have wives, bee as if they had none; they that weep, as if they wept not, &c.* .i. in our affections towards the world, and in our actions, which consist in using the world, wee must cary our selves very indifferently, as if we were doing something else; and therefore he that eateth and drinketh immoderately, he sinneth greatly in the use of lawfull and necessary

cessary delights. Now to keep these bounds, nay not to exceed them notoriously, is a very hard matter, because of our vehement affection toward them. Wee have a Proverb among us, *Qui medicè vivit, miserè vivit*, he that liveth physically, lives miserably: and why miserably? because he is constrained in his eating, drinking, sleep, and recreation, to live by rules: which sheweth our disposition and desire, to have as much scope, and to bee as deep in the use of these pleasing liberties as we can. With St. *Austin*, we are apt to say, *Non placet ire per istas angustias*, to be limited by order, or measure, doth not please us: this is the common humour. It is the generall perversenesse of men, to enjoy the things that are to be but used, and to use the things that should bee enjoyed.

*Omnis humana per-  
versitas est,  
utendis frui  
velle, fruendi  
ut.* Aug

2. And secondly, how often doe we transgresse *for them*? for the gaining of them, if we want them; and for the keeping of them, if we have them? As Merchants adventure their persons and estates, by sea and land, for the love and

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hope of profit: so are wee prone to venture soules and consciences in evill wayes, for the love of pleasure, gaine, or glory. Many that are a little more conscientious then others, if profit, or preferment may be had, will now and then straine too farre, to get these *Helena's*. *Si ius violandum, regnandi causâ violandum*; a very faire offer indeed putteth a good man sometimes to it. It is noted, *Revel. 19. 13.* (where the merchandize of the whore of Babylon is computed) that one of her commodities was the *soules of men* (for so the Geneva and the Kings Translation reade it.) If we may understand it of a commodity which she bought with her silk, and cinamon, her wine, and oyle: why then is shee a very fit resemblance of this bewitching strumpet which wee are speaking of. For shee with her three staple commodities of profit, pleasure, and preferment, so much desired by her Chapmen of all sorts, is able to buy from men their very soules. We see they are fit matter to make snares of; that is the first thing.

Secondly,

Secondly, they doe usually proove, though (considering the help of grace which God affoords) they need not, verry *great* snares. The reasons why they proove so, are specially three :

1. Our inclination toward them.
2. Their continuall presence with us.
3. Their cunning presentation by the Devill before us.

1. *Our inclination toward them.* Wee are usually with eagernessee carried toward them, because they are good things, and such good things too, as are accompanied with three pleasing properties; *Sutablenessee to our natures, Comfortablenesse to our senses, and necessarinessee for our uses.*

(1) They are *sutable to our natures.* Wee are of mixt natures, and consist of a fleshly and spirituall part; to our spirituall part, spirituall good things are proportionable, and therefore the soule is carried with desire towards them: to our fleshly part, carnall and sensible contentments are sutable, and therefore the body reacheth after them. So saith St. Hierom, *The flesh is delighted with*

¶ Hier. ad  
Gal. 1. Cap.  
presentibus  
delectatur  
& breui-  
bus; spiritus  
futurus &  
eternus.



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*present and momentary, the soule with future and durable good things: and a great deale more strongly doth the body cover these, then the soule those, because wee use to live most in our worst part. It is an old saying, Simile gaudet simili, every thing delighteth in that which is like it; & this saying we might exemplifie in all creatures, but I forbear that.*

(1) *They are comfortable to our senses.* Musick delighteth the eare, brave sights and spectacles the eye, wine and good cheare the taste, sweet smells the brain; and clothes, fire, bed, food, and many such things, are knowne to bee sweet refreshings to the body. How then can a soule that liveth in a body endued with senses, choose but affect them? and where we affect, wee are prone to affect too much, even to our danger.

(3) *They are necessary for our use.* Your heavenly Father knoweth (saith Christ, *Matth. 6. 32.*) *that yee have need of these things.* God knoweth it, and by experience we finde it. For our beings, well-beings, persons, callings, conditions, and occasions of life so necessary

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are they, that we cannot subsist without them: and for these causes, they commonly have too deep an interest in our affections, and become strong temptations to sinne. *The sonnes of God see these daughters of men, that they are faire, and therefore they take them for their wives, though often to their cost.*

Gen. 6. 2.

2. A second cause why they prove great snares, is their *dayly presence with us.* *In the way wherein I walked have they privily laid a snare for me,* saith the Psalmist. *Psal. 141.* and in the way and places wherein wee are dayly walking and travelling, doe these baits lie: they are the things which wee continually look upon, heare of, handle, taste, feele, and make use of. And therefore, as those snares which are laid for a bird, in the places where it is frequently hopping up and downe, doe much endanger it: so these necessary evils, which therefore we live among, and make continuall use of, because they are necessary, doe the more strongly allure us into danger, because they are alwayes before us. And therefore, the Romans

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Hier. ep.  
ad Latam.  
Et licet quis-  
dam putent  
majorem esse  
virtutis pra-  
sentem con-  
temnere vo-  
luptatem; ta-  
men ego ar-  
bitror secu-  
rius esse co-  
tinentiae, no-  
scire quod  
queras.

did not well provide for the keeping of their law which they made, that *Virgins should drink no wine*, when they permitted them to see it. For their maids could not have had a greater temptation to drink it, then to have been suffered to look upon it. *Solomons* wisdom went beyond theirs, when to a man that loveth wine well, and is apt to bee ensnared by it, hee giveth counsell, not to *look upon it, when it giveth its colour in the cup, and moveth it selfe aright*, *Prov. 23. 31*. And so did *St Hieroms*, who in one of his Epistles, where he giveth direction to *Lata* how to bring up her daughter vertuously, among other things adviseth her not to suffer her daughter to see those meats, which when shee seeth, shee might be moved to desire: and this his counsell he shuts up with these words; *Though some there be who think it a point of greater vertue to contemne a pleasure when it is present; yet I judge it to be a thing of more security, not to know or see that thing, which one may not safely desire*. Agreeable to his judgement was his practise; for he turned

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ned his back upon *Rome*, and the tempting objects there, and betook him to his hermitage at *Bethleem*, lest by the sight and presence of those objects, hee should bee drawne into *sinne*. He durst not try his strength, and encounter them being before him, but fearing if hee lived among them, they would overthrow him, he fled, as he saith himselfe, *that hee might not bee overcome by them*. Like to *St. Hierom*, did that young man carry himselfe, of whom we reade in *Cassian*, that having received (after he had left the world many yeares, and betaken himselfe to a Monastery) a packet of letters from his father and mother, and divers of his deare friends, he durst not look upon them, but threw them all into the fire with these words, *Ite cogitationes, &c.* Be gone yee thoughts of my Countrey, and burne for company, for feare lest yee tempt mee to look againe toward the things which I have forsaken. He feared as the story saith, that by the reading of their lines, and the sight of their names, hee should have been perswaded to warp towards their company

*Cass. l. 5.  
Instit. c. 32.  
Ite cogitationes patrie,  
pariter concremami,  
ne me ulterius ad illa  
qua fugi, re-  
vocare tem-  
tetis.*

Cap. 2. ny and the world againe. Though we have an habituall inclination to sensible goods, even when they are absent, yet we have not a full apprehension of their goodnesse, nor a zealous affection of love, or joy, or desire unto them, but when they are present. Hence we say, a *looking eye*, hath a *liking heart*, look not where thou mayst not like. Now where can wee live, (except with *Jeremy* and *Ierem*, wee would make a cottage in the wildernesse) but we shall bee using and beholding some of these earthly beauties? They are ever with us, and for this cause, in the second place they are the greater snares unto us.

3. The third cause is, their *cunning presentation before us*. For they are presented to our thoughts, or senses, by the Devill, with all the subtilty and efficacy he can, for this very end, that he might by them beguile us, and draw us into sinne. For,

(1) Hee presenteth us with *fit Objects*, such as are most agreeable to our desires, and dispositions. Hee hath in good part, *scientiam mediam*, that middle

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die knowledge, which the Jesuits have devised for the reconciling of free-will and the absolute decree, and by which, they say, God bringeth to passe his eternall determinations concerning the salvation and damnation of men. This knowledge, I say, the Devill hath in some part, and maketh good use of. For hee is able to reason thus, If I set for *Abalom* a bait of promotion, hee will surely take it; for he is ambitious: if for *Samson* a bait of pleasure, he will swallow it; for he is voluptuous; if I shew *Judas* how hee may get money by the betraying of his Master, he will not stick much at it; for hee is covetous. And therefore I will be sure to furnish them with temptations answerable to their inclinations. And in this he doth wisely: for if a temptation bit, it must bee when it is a fit one: Fish, except they bee very hungry, or adventurous, will not bite at every bait; and therefore skillfull Anglers are carefull when they goe to fish, to trimme their hooks with such baits as they know by experience to bee delightfull to the fishes which

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a Isidor. l.  
1. de sum.  
bono.  
Dæmones  
triplici ac-  
tione præsci-  
entia viget,  
subtilitate  
nature, ex-  
perientia  
temporum, re-  
velatione  
superiorum  
potestatum.

which they desire to take. So, no men (that are not desperately wicked, and such as esteeme their soules base baggage things, and such are not these men of whom wee are speaking) will bee drawne to sinne by every object that hath any goodnesse in it: some things (perhaps) they care little for; a man by temper voluptuous, esteemieth not profit much; nor an earth-worme, pleasure; nor an ambitious man, either: and therefore the Devill, who is wise, (as *Isidore* saith,<sup>a</sup>) hath his *subtilties* *Ephes. 6. 11.* and his *hath*, *Revel. 2: 24.* his *artificiall wayes*, and *deep reaches*; and presenteth men suddenly with furable objects, for the love of which he thinketh they will bee content to straine their consciences, and break Gods Law.

(2) He presenteth them at *fit times*. Every time is not a season, all houres are not opportunities; as men have their dayes of visitation for the good of their soules, so hee hath his dayes of temptation for the hurt of mens soules. *This is your houre and the power of darknesse*, saies our Saviour, *Luk. 22. 53.* his meaning

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meaning is, that though hee had beene dayly amongst them for above three yeeres together, and as it were under their hands and power, yet they could doe him no mischiese, because it was not a fit time: but now they had obtained their desires, and taken him in their snares, because it was the Devills houre, who set them on work. Many are his *times of advantage*, who can number them? and among them, these are not the least: <sup>(1)</sup> the time of *pleasure and prosperity*; for then men are apt to be regardlesse of themselves, and of their duties, or dangers: <sup>(2)</sup> the time of *adversity*, and want; for then, if we see a way (though it be a bad one) how to supply our wants, and shake off our afflictions, wee are apt to take it: <sup>(3)</sup> the time of *solitarinesse*, when wee are alone; and the time of our *weaknesse*, when wee are deprived wholly of such friends or governours, as might by their watchfull observation of our courses restraîne us from sinne, or by their counsells uphold us, or by their rebukes and corrections recover us if wee fall: <sup>(4)</sup> the



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1. Sam. 24. 1

(4) the cloudy times of *melancholike* passions, when, being discontented through some crosses which wee meet with in our preferments, or the unjust aspersions which are cast upon us for well-doing, or the unexpected strangeness of friends, our understandings are distracted, or our honest resolutions unsetled. At such times therefore as these are, hee setteth his engins against our walls, and seeketh to make some breach in our soules. As for example, hee presented a faire woman unexpectedly before the eyes of King David, that hee might draw him to adultery: but when? when hee was in *peaceable* possession of his Kingdome, and had a little more leisure then ordinary to think of his pleasures, as wee may see, 2. Sam. 11. 1. At another time hee standeth up against *Israel*, and tempteth the King to number the people, that thereby offending God, hee might procure some mischief against the people: and the time wherein hee did this, was in *Dauids prosperity*, when he was full of people, and had rest round about, as

may

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may be gathered out of the story. Such was also the boldnesse of this common adversary, that he set upon our *Saviour*, represented unto him the beauty and glory of the world, told him that all was to be had for a small matter, a little bodily worship: but when was this bait presented, but in our Saviours seeming necessity, when he had fasted forty dayes, and might be thought to want his sustenance? *Mat. 4.* Hee tickled Israel in the head with a Calfe, propounding to their phantasies and thoughts the carnall worships of their neighbors, to winne them to idolatry: but this was done when their Governour was gone, when *Moses* was in the Mount, as wee may see, *Exodus 32.* At such times hee usually entised that people to apostacy from their God, as wee are told, *Iudg. 2. 19.* And it came to passe when the Iudge was dead, that they returned and corrupted themselves more then their fathers, in following other gods, to serve and bow downe to them. The meaning is, that it was their custome, when any of their good Magistrates died, to take that

Cap. 2. that opportunity, and to fall to idolatry, no doubt through the Devills industry, who watcht for such advantages. Such a time also he chose to bring backe the Disciples to infidelity, by propounding (it is likely) unto their minds, the pleasures, ease, credit, &c. which they should lose by cleaving to the Doctrine of Christ. When the *Shepherd* who should look to them, was to be smitten, and the *sheep scattered*, then hee desired to have them, that hee might sift them as wheat, *Luk. 22.32.* compared with *Matt. 26.31.* He fell upon *Iudas*, and shewed him a way, how hee might fill his purse, if hee would betray his Lord: and the time which hee picked out to lay this snare in, was, when *Iudas* was in a fit of melancholy, for want of preferment: when hee had been in Christs service a good while, and had gotten nothing, nor was likely to get any thing thereby, then hee tempted him. At such a time (we may think) doth he set upon those unstable soules among us, whom hee draweth into the Romish faith and faction: when hee seeth them dejected, because

because promotions, expected and (as they think) deserved, come not; then he suggesteth to them, the ingratitude of their Countrey, and the little regard which is there had of learned and able men, and withall filleth their heads with hopes of respect futable to their worth among the Papists, and so sendeth them packing beyond-sea. Hee knoweth his owne opportunities full well, and therefore in this too, he doth like an expert angler, who knowing that fish will not bite in all weathers, throweth in his line in a likely time, for the most part with good successe.

(3) Having laid his snares with as much subtilty as he can, he *followeth his game*, and by inward whisperings, and *suggestions seeketh to drive it in*. After the Devill had shewed *Judas* a way how to get mony by a base piece of treachery, hee got within him, and by some secret impressions made upon his affections, hee stirred him up to doe according to the temptation. And therefore it is said, *Luk. 22.3.* that *the Devill entred into Judas*. And so he dealeth with every man

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whom

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whom hee seeketh to draw into sinne; be windeth himselfe into their fancies, perverteth them, & maketh them judge the profit, the pleasure, or promotion propounded, to be a great deale bigger and better then it is: next he insinuateth into the affections, setteth them agogg, and strongly inclineth them toward the intended snare; nay hee creepeth into the understanding too, cunningly perswading that, of the lawfulness of that sinfull action which hee aimeth at, though not in it selfe, yet to that man, at that time, & for those reasons which the tempted hath to do it. And herein he dealeth like fowlers, who when they have spread their nets, or laid their lime-twigs, they do with a lure call the poore birds into them: or like some fishermen, who, after they have cast their nets, and (as I may say) way-laid the fish, use to goe back and beate the waters, that so they may drive the fish into those nets that they have laid.

And thus we see that these worldly idols doe usually prove great snares to men.

Let

Let us lay these things together then. Before the Regenerate lye many snares in the world, (for every profit, pleasure, preferment, is a snare; our mear, drink, sleep, apparell, companions, friends, &c. are all snares): These snares are shrewd ones, because they are alwayes before us, and about us, and are laid with as much cunning and efficacy as the Devill can, for the intrapping of us: and the *product* which ariseth will be this; That the Regenerate, (as by their *inward constitution*, so) by their *outward condition* in the world, lie, not onely under a *possibility*, but great *probability* also (if they be not very watchfull) of falling into great and dangerous sinnes.

And so much bee said for this second generall part, which is, *Whether* the Regenerate possibly may, and *whence* it comes to passe that they may, sinne grossly and presumptuously.

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## CHAP. III.

*What mischiefs or inconveniences doe accompany this grieving of the Spirit.*

**A**LL this while I have said little of the *mischiefs* of *presumptuous sinnes*; and now therefore, (lest any root of gall and wormwood may chance to rise up and say, What though *deliberate* sins be great ones, and *grieve* the Spirit? and what though *Regenerate* persons may possibly commit such sinnes? What of all this? this winde shakes no come: if the Spirit be grieved, he must be pleased againe, &c. it is high time for me to break open *Pandora's box*, and present to your view in particular, those wofull and dangerous effects or *mischiefs* which are wrapt up together in this one phrase, *Grieve not the Spirit*. And this is the third generall part, which I propounded to my selfe in the beginning of my discourse to treat of.

Doe but remember what I said in the opening of the text concerning the meaning

meaning of this phrase, *Grieve not*, that to *grieve him*, is to *disturb him* in his operations of grace or comfort in the soule; So *Theophylact*. To *drive him* (at least in some degree and kinde) out of those temples of our souls, which he hath taken up for his owne residence; So *Calvin*, *Parus*, and many others. Doe but rake this along with you, and you will be able to inferre and conclude with mee, that the soule in, or by which, the Spirit of God is grieved, must needs be for the present in a sad and mournfull condition. For, as the ayre is dark and chill, the earth cold and wet; and the face of the sublunary world uncomfortable, when the Sunne, which is the life and light of it, hath withdrawne its light: so must the face and state of the soule needs be very gloomy, when the Spirit, who is the comforter, hath withdrawn his presence. In setting down the effects of presumptuous sins, there is some difference among Authors, but my purpose is to wave all disputations, and to speak of those losses which are agreed upon by *Writers* of all sides. And those



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I may referre to these *five beads*, 1. Losse of present fitnessse to be saved. 2. Losse of the certainty of salvation, with that peace and joy which are annexed thereunto. 3. Of their habituall graces in some great degree. 4. Of divine protection, or actuall graces. 5. Of acceptance of former and present acts of obedience.

## Effect 1

*Losse of present fitnessse to be saved.* A man lying under such a sin, is in a state *inconsistent* with salvation. And if hee die in that state, hee cannot enter into the Kingdom of Heaven. This I prove, first by testimony of Scripture. In the 18. of Ezek. 24. it is said. *But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that hee hath done, shall not be mentioned: in his trespass that hee hath trespassed, and in his sinne that he hath sinned, in them he shall die.* In these words; 1. The person spoken of, is a righteous man falling into wicked actions or courses: 2. The thing affirmed of him, is, he

he shall not live but die: that is, if he so continue. For all such speeches are conditionall, grounded upon a supposition of small impenitencie, but withall they shew *presentem statum* their present state, that it is a state of death. 3. The manner which the Prophet useth in affirming this, is strong and forcible: by way of *interrogation*, shall he live? .i. without all question he shall not. 2. By way of *anticipation*, a scruple might be moved to this effect; This man in his time may have done much good. No matter, saith the Prophet, God will forget his former good, and take him in that sinful condition, in which he findeth him, and deale with him accordingly. These words therefore are a full prooffe of the point. Againe, *Rom. 8. 13.* saith the Apostle there; *If ye live after the flesh, ye shall die: but if ye through the Spirit doe mortifie the deeds of the body, ye shall live.* In these words, Two small states are intimated; eternall death, and everlasting life. And the two wayes to these unavoidable ends are shewed, living *after the flesh* is the way to death, *mortification*

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of the flesh is the way to life. Hence it followeth, that, as he that mortifieth the flesh, is in a way to salvation, in a state in which if he die, he shall be saved, so he that liveth after the flesh (and so doth every one that deliberately doth any work of the flesh) is in a condition in which living and dying hee cannot be saved. In *Gal. 5. 19, 20, 21.* we have this sentence, *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleannesse, lasciviousnesse, idolatry, witchcraft, hatred, &c. of which I tel you before, as I have also told you in times past, that they that doe such things, shall not inherit the Kingdome of God.* Here are two things clearly avouched, 1. That they who doe any works of the flesh, shall not inherit Gods Kingdome, and therefore are not fit to enter therein. 2. That it is a cleare case unto them.

(1) *By the light of nature; the works of the flesh are manifest,* every one knoweth what they be, and what is their merit.

(2) *By the help of instructiō; I have told you before, and now tell you againe,* so that you cannot possibly be ignorant of it. Like

so this is that place, *Ephes. 5. 5, 6.* For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdome of God and of Christ. Let no man deceive you with vain words. For because of these things cometh the wrath of God upon the children of disobedience. Here, after hee had affirmed the inconsistency of salvation with a bad life, hee appealeth to their consciences for the prooffe; and lest any might put in, and say, Why Paul? wee are called to salvation, wee are justified from our finnes, we are Gods elect, your proposition doth not reach us; it is true of such whoremongers, idolaters, or covetous persons, as were never converted, they cannot indeed be saved, as long as they continue in their disobedience, but there is hope wee may: to prevent this, the Apostle saith, *Let no man deceive you with vaine words, for, &c.* as if he should have said, If your hearts tell you, that a whoremonger once converted, may be saved for all that, your hearts delude you, these are but vaine thoughts: and, if any man, to flatter you

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you (as some doe the Regenerate now adayes) shall tell you so, his words are but vaine words. For for such things sake commeth the wrath of God upon the children of disobedience, whatsoever they have formerly beene. Neither was this S. Pauls doctrine onely, but S. Iohns too, 1 Ioh. 3. 15. *Whoſoeuer hateth his brother is a murtherer, and ye know that no murtherer hath eternall life abiding in him.* As no murtherer, so no presumptuous sinner hath life abiding in him, that is, he is not for the present in a state of salvation. It was S. Iames's also, chap. 1. v. 15. *lust when, &c. and sinne when it is finished, bringeth forth death.* In these words the Apostle seemeth to make a difference betweene sinnes, not in their merit, (for all are deadly in their owne nature,) but in the event. Some sinnes produce not death; others doe, through Gods free dispensation in the Gospell; but for that matter let the text be *præda victoris*: thus much the words import, that a complete sinne (such as every one is that is committed with full consent) putteth the sinner under

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under certaine danger of damnation; and therefore suppoſeth an unſinneſſe in ſuch an one to be ſaved. There is not any one thing more fully & peremptorily concluded in the word of God, then this that I am proving: and therefore it is not without great reaſon affirmed by Divines, ſome of whoſe teſtimonies it will not be amiſſe now to bring in after plaine Scriptures, as hand-mayds to wait upon their Miſtreſſe.

<sup>a</sup> *Vrſin* ſpeaking of ſins againſt conſcience, and fundamentall errors, ſaith, That the regenerate, when they fall into them, loſe a good conſcience, and the gifts of the holy Ghoſt, and ſhould be damned, if they ſhould continue in them to their lives end; but they doe not periſh in them, becauſe in this life they repent. And *Parau* ſaith, <sup>b</sup> To ſuch as being juſtified, fall into ſinne, God doth not impute their ſins, but it is when they repent. Before their repentance he doth certainly impoſe them by infllicting temporall puniſhments, and would impute them by infllicting eternall puniſhments, if they repent not.

*id est, & imputaret etiam, infligendo poenae aeternae, niſi reſciſciſcerent.*

<sup>a</sup> *Vrſin*. Ca-  
tech. de  
pace. contr.  
conſe. p. 64.  
*Damnatio-  
tur ſi in iis  
uſq; ad finē  
perſevera-  
rent; ſed in  
illis nō pre-  
eunt, quia  
in hac vita  
penitentiam  
agunt.*

<sup>b</sup> *Par. l. i.*  
de amiſſ.  
gr. c. 7. Pro-  
pōſitum.  
*Iuſtificatis  
lapſi Deus  
non imputat  
peccata, nempe  
penitentibus:  
ante peni-  
tentiam autē  
imputat, in-  
fligendo poe-  
nae tempo-*

Bishop

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Abbot de  
interc. gra.  
contra

Thom. c.

22. p. 109.

Nondum

igitur Da-

vid spiritu-

ali vult ex-

aminari, nondum

orbatus ju-

stificationis:

sed dignus

qui exue-

tor: et plane

exueendus,

nisi, quam

primum re-

diarit ad

mentem suam.

d Suffrag.

Brit. de 5.

art. 1. parte.

expli. thes.

3. p. 72.

Demig. pro-

positis co-

ditione a-

mittunt ap-

plicationes

ingredientis

regnum au-

lorum.

e Baron.

disputat

pecc. mort.

& ven. sect.

7. p. 42.

Bishop Abbot answering an objection of Thomson, about the case of David, after hee had committed adultery and murder, saith thus, *David was not as yet deprived of spirituall life, nor stripped out of his justification, but yet he was worthy to be deprived of it, and should have beene, unlesse hee had quickly come to himselfe againe.*

The Divines of great Britain speaking of the falls of the Regenerate into grievous sinnes, say three things. 1. That while they rest and lie still in these sinnes, Gods fatherly anger riseth against them; and because this is somewhat too short and generall, they add 2. that those regenerate persons contract a damnable guilt, (of which more by and by.) 3. As touching their present condition, they lose their fitnessse of entring into the Kingdome of Heaven. This doctrine of theirs Baron takerh up, and maketh it his owne, and saith, *e That the third effect of mortall sin is, that a justified person when he lyeth under the guilt of it, loseth his present fitnessse of entring into the Kingdome of Heaven: and hee prooveth it by the places which*

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which they alledge, *Apoc. 21. 27. 2 Tim.*  
 4. 8. What those our Britain Divines  
 affirme for our purpose, I may illustrate  
 by their owne allusion to the Leper in  
 Israel, of whom, that which they say, in  
 to this effect: *As he that did chance to fall*  
*into a leprosie, was compelled to want his*  
*owne house, till he was cleansed from that dis-*  
*ease; though in the meane time he lost not*  
*his right to his house: so the adopted Sons*  
*of God being corrupted with the leprosie of*  
*adultery, murder, or any grosse sin whatso-*  
*ever, cannot inded enter into the Kingdom*  
*of God, except he be first made cleane againe*  
*by a renewed faith and repentance; and yet*  
*his right to that heavenly inheritance in*  
*the meane time is not extinguished. What*  
*good their right to heaven will doe*  
*them when their fitnessse to enter there-*  
*in is gone, I know not; if it be granted*  
*(as it is) that in such a case their fitnessse*  
*is gone, it is all that I say, or contend for.*  
*But what need I seeke for the voyces of*  
*particular men, to confirme this, seeing*  
*the truth of it is avouched by the con-*  
*sent of all Christian Churches. For by the*  
*use of the Keyes, which the head of the*  
 Church

f Suffr.  
 Brit. ib.  
 expli. thes.  
 6. p. 76.  
 Filius adop-  
 titus, adul-  
 terii, homici-  
 dii, aut  
 cuiuscumq;  
 atrocis pec-  
 cati lepra  
 corruptus,  
 non potest  
 quidem coe-  
 li ingredi,  
 nisi per fidem  
 & peniten-  
 tiam reno-  
 vatam, ab  
 hac conta-  
 gione prius  
 repositum  
 & lavum,  
 &c.



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Church hath given into their hands, they doe evidently declare that men fallen into foule finnes, are *pro praesenti*, in respect of their present, actuall condition, shut out of the Kingdome of Heaven.

First it is cleare, that Christ hath given to the Ministers of his Church the Keyes of the Kingdome of Heaven, .i. an effectuall reall power of shutting some men out of Heaven who were in before, and letting others in who were out before; as we may see, *Math. 16. 19.* *And I will give to thee the Keyes of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; whatsoever thou shalt loose on earth, shall be loosed in Heaven.* In these words we may note, 1. *the persons* to whom hee giveth these keyes, this power. The words are in this place directed to *S. Peter*, because he by the confession which he made in the verses before, gave occasion to our Saviour of mentioning this prerogative and power of the Church, but they were intended for all the Apostles, (and in them for all Ministers successively)

as appeareth by the parallel places, *Math. 18. 18. & Ioh. 20. 23* In both which places, he useth the plurall number; and in the later, by a solemne ceremony of breathing upon them, hee investeth them all with this authority. 2. We may note the *gift* which Christ bestowed upon them: this is layd down, 1. *Metaphorically*, in a borrowed speech, *I will give thee the Keyes of the Kingdome of Heaven.* 2. *More plainly*, *You shall binde on earth, and you shall loose on earth:* which is as much as if he had said, *You shall shut and open heaven.* Now these actions of *opening and shutting* doe more properly denote the use of a Key, then *binding and loosing* do; but the phrase is changed, to signifie that Heaven is then opened and shut, when men are loosed from their finnes, or bound in them. This power is *authoritative* in respect of supreme authority in God; *excellenter* in Christ, because he hath by his blood set open the Kingdom of Heaven for all beleevers; but it is *ministerialiter* ministerially given here to the Pastors of the Church, because as a King cleareth and

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condemnneth his Subjects by his Judges, so God bindeth and loseth, saveth and damneth by the ministry of his servants. 3. Wee may note the *ratification* of this high power which is given to the Church; *Whatsoever ye bind on earth, shall be bound in Heaven*; it is no scarrow that hee putteth into their hands, no frivolous, ridiculous, vaine, empty power, which hee dignifies them with, but a serious and efficacious authority, when they use these Keyes, and binde and loose, open and shut; God ratifieth their act in Heaven, with the proviso of *clave non errante*, if they abuse not their power, but exercise it duly upon fit persons.

Secondly, it is evident, that the Church of Christ in all ages hath made use of her *Keyes*, and exercised this her power, 1. Of *shutting* men out of heaven, who were in before, by her excommunications. 2. Of *letting men in* who were put out for their unworthinesse, by her generall, or particular absolutions; as we may see 1 Cor. 5. 4, 5. where S. Paul giveth commandement to the Corinthians.

thians to deliver up to Satan; that incestuous person which was among them, i. to cast him out of heaven, and the Church, by the sentence of excommunication: and 2. Cor. 2. where hee writeth unto them, to let him into the Church againe, having declared his repentance by his sorrow, &c. ver. 6, 7, 8. The first work of this power was also done by St. Paul upon Hymeneus, and Alexander, of whom he telleth Timothy, that hee had delivered them unto Satan, &c. And down-ward, from the Apostles times to our present age, hath this power been used, by the severall Churches of Christ, upon their severall members and children, as histories make manifest.

And thirdly, by the use of this power when there is occasion, all Christian Churches doe declare, what their opinion is, of persons falling into haynous sinnes.

1. They declare it by their shutting of heaven. For whom doth the Church thrust out of heaven by her Excommunications? Grosse sinners, scandalous

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offen-

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offenders; whether they bee such as have beene alwayes vicious, or such as having lived better, shee findeth lying for the present in open and notorious faults: for she maketh no difference betwene men in this, but taketh them as at the present she findeth them. These grosse offenders therefore she judgeth to bee for the present, exiles from the Kingdome of Heaven: for else shee would not shut them out of the Church on earth, and by her sentence upon them, pronounce them publicly to be persons excluded out of Heaven.

2. The Church declareth it also by her other worke of the Keyes, her opening of Heaven, and receiving men in againe by absolutions. For whom doth she absolve, and let into Heaven, but such as for grosse sinnes she had formerly shut out, and among those, such onely as have in her iudgement seriously repented of those foule sins? By which her act shee intimateth, that such as lie under any notorious sinnes, are not onely worthy to be shut out of Heaven, but shut out *ipso facto*, till by a true repentance,

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penitence, and a new remission heaven  
be opened, and they received in againe.  
You see then that the proofs of my  
conclusion drawne from Authority, are  
plaine and evident.

But, why doth a justified person fall-  
ling into mortall sinne, lose his fitnessse  
of entring into Heaven &c.  
For 2. reasons.

1. Because by such a sinne he contra-  
dicts an actual guilt of eternall death;  
and an actual guilt of eternall death  
cannot stand with a fitnessse of entering  
into life. Both parts of this reason are  
given me to my hand, by these Authors  
which I have alledged.

Touching the first, namely, that when  
such a sinne is committed, an actual  
guilt of damnation is contracted, wee  
are to know, that it hath beene an old  
question among Divines, Whether in  
such a case, *peccata remissa redeunt*, the  
former finnes that have beene pardoned,  
returne againe upon the sinner, or no?  
This question some held affirmatively,  
grounding their opinion on such places  
of Scripture as these. *1. Kings 17. 18.*

Q 2

O thou

Quest.

Answ.

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O thou man of God, art thou come to call my sin to remembrance, &c. Job 13.26. Thou writest bitter things against me, and makest me to possess the iniquities of my youth. Psal. 25.7. Remember not the finnes of my youth, nor my transgressions. Psal. 79.8. O remember not against us former iniquities: And Matt. 18. where we reade that the cruell servant, who trespassed against the rules of charity, in his dealing with his fellow-servant, was made to pay all the debt which his Lord had formerly forgiven him, with this application to me, ver. 35. So likewise shall my heavenly Father doe also unto you, if, &c. By all these places it seemeth that God useth sometimes to require old debts, and bring back the guilt of former finnes upon transgressors: and therefore many have been of that opinion. But others (notwithstanding these Scriptures) do think, that the former justification hath for ever taken away all finnes past, so as they shall never be imputed, or charged upon the justified person againe, though hee chance to fall into some great sinne. Their grounds are, Ezek. 18.22: where

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it is said of the wicked man returning home, *All his transgressions which he hath committed shall not bee mentioned: Rom. 3. 25.* where it is said, *That Christ is a propitiation through faith in his blood for the remission of sins, that are past, through the forbearance of God: and Rom. 11. 29.* where St. Paul saith, *that the gifts and callings of God are without repentance:* and all those Scriptures where God is said, *to cast our finnes behind his back, to throw them into the bottome of the sea, to scatter them as a cloud, to blot them out, &c.* But howsoever this question bee resolved, it is by all concluded, That when a man regenerate falleth into grosse sinne, a new guilt of eternall death is contracted: and therefore the passage to salvation intercluded, till it bee opened againe by a new remission and repentance.

<sup>a</sup> *If we yeeld up our selves to our lusts, (saith Bucer) a new guilt is contracted, which is by a new particular repentance and remission to bee blotted out.* When David pronounced of the supposed rich man, which Nathan told him had oppressed

<sup>a</sup> Bucer  
script. Ang.  
pag. 225.  
*Si concupiscentie cedamus, novus reatus contrahitur, singulari penitentia & remissione deletus.*



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b Abbot  
cōr. Thōf.  
c. 22 p. 209  
Reus mor-  
tis, capitali  
crimine con-  
strictus, cu-  
jus uerito  
m rti adju-  
dica: dū sit,  
licet nondū  
judica: us.  
c Id. ibid.  
pag. 210.  
Verissimum  
est, Davidē  
in morte  
manūse, .i.  
in reatu  
mōtis, quo-  
d, q̄ue man-  
sit in Pomi-  
cidio, &c.  
d Suffrag.  
Brit. de 5.  
art. expl.  
Thesl. 4.  
pag. 72.  
Quātiq̄m  
reatu dā-  
mabili con-  
trahunt, ita

ut dum in eo statu impotentes persistunt, nec debent, nec possunt aliter  
persuadere, quāti se a se morti obnoxios. Sunt enim capitali crimine confessi,  
cujus meritis secundum divinam ordinationem mortis subiacent, &c.

the poore man, hee is but *uir mortu*; a man of death, or as wee use to say, a dead man; Nathan told him plainly, that hee was the man. Hee meaneth, the man that had done that great wrong, and consequently, the man of death, that is, (saith Bishop Abbot) *b Reus mor- tis*, guilty of death, bound fast in the chaine of a deadly sinne, by the meritis of which hee was to be judged to death, though hee were not as yet judged. A little after, these are his words; *c* It is most true that David did abide in death, .i. in the guilt of death, as long as hee remained in his sinne of murder, &c.

In these two places, the Reverend Bishop granteth thus much to his adversary; that David by those his foule sinnes, was fallen into a new guilt of death eternall.

More fully is this set downe in the Suffrage, where wee have these words, *d The Regenerate while they lie in grosse sinnes, doe bring upon themselves a damna-*

ble guilt; so that while they continue impenitently in that condition, they neither ought nor can perswade themselves of any other thing, then that they are obnoxious to death:

[If yee live after the flesh yee shall die.] For they are held under a capitall crime, by the desert of which, according to Gods order and appointment, they lie open to death, although they are not yet delivered to death, nor, if we look at Gods Fatherly love, so be delivered; but to bee freed from the sinne first, and from the guilt of death next. I will end this with the words of Bishop Davenant: \* As oft as the Regenerate, giving the reins to the flesh, and her lusts, fall into whoredome, murder, or the like finnes, they are intangled in a guilt of death, and cannot enjoy eternall life, unlesse they be freed by a renewed act of repentance and faith.

By these testimonies, the first part of the reason is made cleare, viz. That men justified, if they fall into presumptuous sins, contract a damnable guilt.

The second part of it is; That therefore they lose their present fittest to enter into the Kingdome of heaven,

e Davenant.  
de act. ju-  
stic. c. 35.  
p. 432.  
Quoties re-  
natis sumus  
sarcinantes car-  
ni, & con-  
cupiscen-  
tias obedi-  
entes inci-  
dunt in for-  
nicationem,  
homicidium,  
aut similia  
peccata, im-  
plicantur ve-  
luti mortife-  
ro, nec un-  
quam perfrui  
poterunt vi-  
ta eterna,  
nisi per re-  
novatum  
actum peni-  
tentiae & si  
dei ab eo li-  
berantur.

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and are in a state incomparable with salvation. This followeth evidently from the other:

For 1. death and life are contrary: and to be under the guilt or sentence of death, and to be in a fitnesse for eternall life, are two contrarie states: and therefore cannot bee affirmed of one and the same person at the same time. If a man bee actually in a state of life, we cannot say that at that very time he is in a state of death, and if hee bee a dead man, in a state, under a sentence of death, wee cannot say, hee is in the way of life. When a man for murther or felony, lieth under a judgement of death, wee use to say, Hee is but a *dead man*, .i. a dead man civilly, or in law, (though naturally a living man) and wee neither doe, nor can properly say, that hee is a living man in law, till by a new pardon, the sentence of the law which was in force against him, be taken off. In like manner, when a justified person hath committed some hainous sinne, we must account and call him, (if we will speak according to Scripture) a *dead man*, .i. a  
man

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man lying under the sentence of death; and therefore how can we, either call or account him, a living man, .i. a man fit to enjoy eternall life, though he should die in that condition.

Secondly, A man lying under the guilt of death, stands in need of a new absolution, and of a new repentance for that sinne that holds him under death; and therefore we cannot say, that while he lies in the sinne, he is in a state actually safe: for if he be, what needs new repentance, and new remission to make him a fit man againe, and to open heaven? *Dicere possumus, &c. We may truly say (saies the Suffrage) that the effect of justification is suspended for a time by the interveniencie of a particular foule sinne; because the person by reason of this new guilt standeth in need of a particular absolution, &c. & The force of the Keyes (saith Doctor Field) is not onely expressed by the ails of opening and shutting, but of binding and loosing also; thereby to shew, that heaven is then opened to men that they may enter into it, when they are loosed from their finnes, that bindred them from entring in thither,*

f Suffrag.  
Brit. art. 5.  
thes. 6. p. 77  
Dicere itaq;  
possumus, ef-  
fectum justi-  
ficationis in-  
terveniente  
particulari  
tali peccato  
ad tempus  
suspendi:  
quia persona  
ex hoc novo  
reatu indiget  
particulari  
absolutione.  
g Dr. Field.  
of the  
Church,  
Book 5. c.  
21. p. 474.  
& 475.

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*this*ber, &c. In which words hee implieth, that to men fallen into sinne heaven standeth shut, as long as they remaine bound, .i. unpardoned, and that to them onely it is opened, who are by a new act of remission loosed from their sinne, and consequently, that men regenerate lose their fittestesse to bee saved, when they commit any foule sinne, because by that they are bound under a *guilt* of damnation, which is the first reason of their unfitnesse.

The *second reason* why the Regenerate falling into presumptuous finnes lose their fittestesse of being saved, is, because by such sinnes they bring such a blemish upon their soules, as is not compatible with a state of glory. It is Gods peremptory will, that holinesse should bee the way to happinesse, the way *exclusively*, the onely way, and that they whom he receiveth into his Kingdome, should bee found when hee cometh, *without spot and blamelesse*, 2.Pet. 3.14. And therefore our Saviour telleth us, *That except a man bee regenerate and borne againe, hee cannot see the kingdome of God,*

Joh.

Joh. 3. 3. and St. Paul telleth us, *That without holiness no man shall see the Lord.* Hebr. 12. 14. and St. Iohn, that into the new Ierusalem shall in no wise enter any thing defiled, or that worketh abomination, Apoc. 21. 27. And therefore hee saith, *Blessed are they that do his Commandements, that they may have right to the tree of life, and may enter in through the gates into the City, for without shall bee dogges, &c.* i. persons like dogs for their filthinesse, Apoc. 22. 14, 15. The reason may bee this; Salvation is an enjoyment of God, an immediate society with himselfe in heaven, and therefore it is called, a *seeing of God*, Matt. 5. 8. and a *beholding of his face*, Matt. 18. 10. a *being with Christ*, Phil. 1. 23. a *being present with the Lord*, 2. Cor. 5. 8. Now, for men polluted with foule sinnes to enjoy God, to have immediate communion with him, is a thing most unseemly; for hee is a *holy God*, Esay 6. a God of *pure eyes*, that cannot behold iniquity: so pure, that hee will reveale himselfe and his presence in this life, (darkly and through a glasse) to none but Saints, much lesse fully and gloriously

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Amos 3. 3.

gloriously in the life to come. It is an old Proverb, *Omnis societas est inter pares*, All true society is among equals, as in other things, so in dispositions. Hence saith Amos, *Can two walk together except they bee agreed?* God therefore will never walk with men in this world, or that other, betweene whom and him there is no harmony, no conformity of dispositions: It is not fit.

2. If then, men defiled cannot be saved; in the Regenerate falling into sin, there is a present unfitnessse to bee saved; because the sin in which they lie, defileth them. No pitch defileth the body, more then sinne doth the soule; whensoever a man committeth it, hee receiveth by it such a blemish as doth denominate him, *spitted, wrinkled, polluted, uncleane. I am black,* (saith the Church, *Cant. 1. 5.*) If the regenerate may bee stiled *black*, by the remainders of corruption inherent in them, much more by voluntary sins. *Matth. 15. 11, 18.* sinne is said expressly to *defile the man*: and *Ephes. 5. 27.* that turpitude and deformitie which sinne leaveth behind it, is called *amor, a spot,*

or blot. This Aquinas illustrateth by a fit comparison: As a comely body (saith he) is said to bee polluted, and debased by the touch of some other body which is viler and baser then it selfe: so the soule of a iust man, which is neat and pure through the work of the sanctifying Spirit, is defiled through any sinfull touch of earthly things, which are meane and vile in comparison of it. Becanus sets it out by another: As a limb (saith he) is counted ugly and ill-favoured, when it hath not its naturall proportion and due place in the body; so is the reasonable soule deformed, when by sinne it swarveth from that due place and respect it should carry towards God, for whom as for its last end it is created. And thus you have the second reason, why a presumptuous sinne taketh away the justified mans fitnessse for salvation, namely, because it defileth him.

Now, what a misery it is for a man justified to be devolved into a state, in which hee cannot die, but hee must bee damned, and in which he dareth not die, lest hee should die for ever, let any one judge; especially considering two things.

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Aquin. 1. 2.  
q. 86. art. 1.

Becan. par.  
2. summae  
tract. 2. c. 7.  
q. 1. §. 1. &  
Baronius  
disp. de pec.  
mort. &  
ven. part. 2.  
sect. 1. p. 60



## Cap. 3.

Augustin  
*Qui semper  
 dat peni-  
 tenti gratiam,  
 non semper  
 dat peccatori  
 penitentiam*

## 2. Effect

things. 1. the uncertainty of his continuance in life. So many are the secret diseases which lurk in mens bodies, and the externall mischances which they are open to in the world, that death may seize on this man suddenly, and oppress him *in hoc deuiso errantem*, wandering in this by-way, and then where is he? 2. The uncertainty of his repentance, (especially if he have sinned in hope to recover his losings againe by repentance.)

It is a knowne saying of S. Austin, *Qui semper dat, &c.* Hee which alwayes shewes favour to the repentant, doth not alwayes give repentance to the sinner. 'Tis true, as long as a man liveth, hee is under some means and hope of repentance, but not under such powerfull means, if he have abused them, as perhaps he was before.

The second sad effect of Gods grieved Spirit, is the losse of present assurance, and all those comforts that are annexed to it, or issuing from it. The Regenerate while they keepe their innocency, enjoy some certainty of this present blessed condition. For the Spirit of

God

## Cap. 3.

God which is in them, shaddeth abroad the love of God in their heart, Rom. 5. 5; enableth them to cry *Abba Father*, Rom. 8. 15; and beareth witnesse with their spirits, that they are the children of God, and joynt heires with Christ, ver. 16. and (as it is in our text) Sealeth them to the day of redemption. With this assurance are conjoynd two sweet companions: The one is, peace of conscience, of which *Salomon* saith, That it is a continuall feast, *Pro. 15. 15.* and *S. Paul*, That it passeth all understanding, *Phil. 4. 7.* The other is, the joy of the holy Ghost, of which *S. Peter* saith, That it is unspeakable and glorious, *1 Pet. 1. 8.* From these three roots spring foure sweet and comfortable fruits. The first is, chearfulness in obedience; as we may gather from that speech of *David*, *Psal. 119. 32.* When thou shalt enlarge my heart, I will runne the way of thy commandments. It may be understood of the enlargement of it by grace or comfort. It may be gathered also by the speech of *S. Paul*, *Acts 24. 15, 16.* where he saith, I haue hope toward God, that there shall be a resurrection of the iust and uniuert, (and

## Cap. 3.

and that I shall have part in the resurrection of the just: for that is to be understood to make up the full sense, (for a man hopeth for himselfe, and hope is an expectation of a mans particular interest in some good thing.) Well; what followes this his hope? *Herein I exercise my selfe to have alwayes a conscience void of offence toward all men.* By which we see that hope and assurance is the mother of a good conscience, and a notable spurre to a godly life. Which is also intimated by that speech of S. Iohn, 1 Ioh. 3.3. *Hee that hath this hope purifieth himselfe, even as he is pure,* as God is pure to whom hee hopeth hee shall one day be like. The intent of our deliverance from the hands of our enemies, was, *that wee might serve him without Fear*, .i. cheerfully and gladly, *Luk. 1.74*; and the fruit that must needs come from the particular knowledge of this deliverance, is a cheerfull obedience. For, as nothing maketh a well-disposed servant so ready to doe his Masters commands, as knowledge that hee is in his Masters favour, and that his obedience (if wil-

ling,

## Cap. 3.

ling, though weake) shall be accepted : so, there is nothing of equall force with an assurance that person and worke are under Gods gracious acceptation, to stirre up a sonne and servant of God to alacrity in well doing. The second fruit is, *courage in tribulations*, either with Christ, or for Christ, as we may see Rom. 5. 2, 3. where the Apostle speaking of such as have a sense of their justification and peace with God, saith : *We glory in tribulations*. This made Job hold up his head under all those armies & changes of sorowes that were upon him. *I know* (saith he) *that my Redeemer liveth, & that I shal see him with these eyes, &c.* Job 19. 25. This made Paul & Silas sing for joy when they were in prison. This made the godly Hebrews sustain many foule indignities with cheerfulnesse. *You tooke isfully the spoiling of your goods, knowing that in heaven ye have a better and more enduring substance*, Heb. 10. 34. And this is the greatest cause why the faithfull are so confident in their troubles, as David reporteth them to be, Psal. 46. 1, 2. *God is our refuge and strength, a very pre-*

Acts 16.

## Cap. 3.

sent help in trouble. Therefore wee will not feare though the earth be removed, and though the mountaines be carried into the midst of the Sea, &c. Those crosses that would crush an unbeleever, are many times stoutly endured by him that hath in him a hope of Salvation. Of all the faithfull it is *Solomons* assertion, *The righteous is bold as a Lyon*, Pro. 28. 1. For this cause is it, that this blessed hope is compared to an *Anchor*, Heb. 6. 19. because as that upholdeth and stayeth a Ship in a storme, that it be not hurried away and overwhelmed by the tempest; so this doth settle the soule in the midst of turbulent tribulations, that it be not swallowed up by them. And for the same cause it is compared to a *helmet*, 1 The. 5. 8. because as a *helmet* in that it secureth the head, putteth courage into the souldier, and maketh him fight the more stoutly; so, hope, by which a man is secured of the main chance, putteth life and merall into the Christian souldier in all those combats which hee hath with afflictions. This effect of a quiet conscience, is intimated in that phrase,

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gu  
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gad  
and  
all i  
year  
by  
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And  
hope  
that  
God  
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in tro  
me,  
my c  
many  
yet f  
is my  
tace  
porti  
doe n  
to-ma  
batter

phrase, *Phil. 4. 8.* The peace of God shall guard your hearts *eternum*, shal defend you like a wall, or garrison, (for so the word signifies) and what shall it defend? *Non fortunæ aut corpora.* Not your bodies or goods; for they are subject to violence, and we may have storms without, when all is in peace within: *sed mentes*, but your hearts and spirits, that you sink not by any weight of afflictions, nor fall from your steadfastnesse by any crosses. And there is reason why this joyfull hope of heaven should doe this. For he that hath this certainty in him, that God, and Christ, and salvation are his, is able to reason thus with himself, I am in trouble and want, my friends faile me, my health forsakerh me, my goods, my credit, my promotions leave mee, many crosses lie heavie upon mee: but yet for all this, God is my God, Christ is my Redeemer, heaven is my inheritance, and the happinesse of it is my portion for ever. If so, afflictions can doe me no great hurt, they are not able to make mee miserable; they can but batter, & at most pull down my earthly

## Cap. 3.

Bern. p.  
1070.

house, but that building which is not made with hands eternal in the heavens they cannot touch; they can but deprive mee of my goods, my friends, and my worldly contentments; separate me from the love of God which is in Christ Jesus my Lord, they cannot; that is beyond the power of height, or depth, life or death, men or Angels, things present, or things to come, &c. *Rom. 8.39.* And therefore why should I sink under them, why should I be quailed by them? The experience of this effect of a quiet conscience made *S. Bernard* to say, *Premat corpus, trahat mundus, terreat diabolus, illa erit secure.* Let my flesh trouble mee, the world worrit mee, the devill scare mee, yet my conscience shall be secure. The third fruit is, undauntednesse in death; this King of terrors which holdeth the stoutest worldlings in bondage, is no more able to affright him who hath a fixed hope of heaven, then *Moses'* a rod was able to make him afraid; because he knoweth that death to him is not a Scorpion to sting him to death eternall, but a Key to open him a passage

## Cap. 3.

a passage to a better life. He is able in a triumphant manner with the blessed Apostle to say, *O Death where is thy sting, O grave where is thy victory*, 1 Cor. 15. A good conscience (saith S. Ber.) will be out of feare, when the body is to die, it will be out of feare when the soule shall be presented before God, and it will be without feare, when both soule and body in the day of judgement shall be presented before the terrible tribunal of the most just Iudge. The fourth fruit of this certainty of our adoption, is boldnesse towards God, as wee may see 1 Ioh. 3. 21. *If our hearts condemne us not, then have we confidence toward God*; when any thing troubles us, wee may goe to him, and ease our griefes in his bosom, & make all our requests known to him freely, as a sonne who knoweth he is in his fathers favour, may look him in the face without feare, and come into his presence boldly upon all good occasions. By this wee may see what a pretious Jewell this same certainty of our justification is, how like it is to a cluster of ripe grapes, of which men use to say, *There is a blessing to it*, Esay 65. 8.

R 3

But

Bern. p.  
1070. c. 21.  
Bona con-  
scientia se-  
cui a erit cu  
corpus mo-  
rietur, se-  
cura cum a-  
nima prefe-  
rabitur co-  
ram Deo, se-  
cura cum in  
terram; in  
die iudicii  
ante tribu-  
nal iudicii  
cum iusti  
iudicis sta-  
tuatur.



## Cap. 3.

But now by falling into wilfull transgressions, and so grieving the Spirit, this assurance, with all the companions and fruits of it, is lost for the present. For these do follow the fortune of that: they live together, and they die together. If a pinn on which things hang, chance to fall to the ground, all that hangeth thereon must needs fall with it; so with assurance, peace, joy, and all the rest doe fall and vanish.

This I prove out of *Hebr. 10. 26, 27.* where it is said, *If wee sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes; but a fearfull looking for of judgement, and fiery indignation, &c.* Admit that this place be to be understood of an universall apostasie into wilfull and known sins, after a man hath received the knowledge of the true faith, yet that which is affirmed of this sinne, may be predicated of any wilfull sin in some degree and proportion. As a wilfull apostasie from the true faith be-reaveth a man of the hope of Heaven for ever, and filleth him with finall de-  
spaire

## Cap. 3.

spaire; so a wilfull apostasie from God in a particular sinne, bereaveth him of present hope and assurance, and affrighteth him with apprehensions of wrath, till hee recover himselfe againe. For,  
*\* Prima est hac ultio, quod se iudice, nemo nocens absolvitur.* This is the first revenge which God taketh on a guilty soule, that in its owne judgement the sin committed, is deteyned, till repentance dismisse it; and so the sinner is under wrath. From which judgement of the conscience, must needs follow a suspension of assurance, and the peace and joy which doe accompany it.

\* Juvenal.  
Satyr. 13.

Many are the examples which make this good. When our first parents had eaten the forbidden fruit, the guilt of their sinne did fill their soules with such feare and horror, that they durit not looke God in the face, but at the hearing of his voyce ran among the bushes to hide themselves, (had it beene possible) from his presence, Gen 3.8.

When David had committed those two great presumptions of *adultery and murder*, in what condition his soule

## Cap. 3.

Cambd.  
remains.  
pag. 252.  
alias 294.

was, let himselfe teach us, *Psal. 51*. First, he saith, *My sin is ever before mee*, ver. 3. .i. like a hellish fury it alwayes haunteth me: I can goe no whither, be no where, but it is my daily, though unwelcome companion: which maketh me remember a worthy speech of Sir *Ralph Fane*, who, when hee was condemned to die by the practise of the Duke of Northumberland, protesting his innocency, said no more but this, *My bloud shall be the Dukes bolster, as long as he liveth*. His meaning, I suppose, was, that his conscience would be daily affrighted with the guilt of conscient bloud, & would make him passe many restlesse nights. To these expressions is somewhat like that phrase in *Gen. 4. 7*. *If thou doe evill, peccatum preforibus, sinne lyeth before thy dore*; .i. the conscience of sin like a bawling bandog shall ever be barking at thee: when thou goest out, or comest in, it shall be ready to fill thine eares with terrifying clamours, it shall be evermore disquieting thee; *es sardo verbere cadet*, and shall be lashing thee with many a smart though secret stroke. *A guilty conference*

ence

ence (saith S. Bernard) is that evill man, from which David prayeth God to deliver him, Psal. 140. 1. Even such an evill man as one cannot get away from. It was a custom among the Romans, when they permitted a prisoner to goe abroad upon any occasion, to lock the armes of the prisoner and a keeper together, that so having a keeper inseparably joyned with him, the prisoner might be sure to returne to prison when he had done his businesse. In like manner is this evill man of an evill conscience joyned to the sinner, where ever he goeth, this keeper or jaylor will be his companion, and will keepe his soule in bondage under the apprehension of Gods displeasure. But to returne to David: in the 2. verse thus hee prayeth; *Make mee to heare of joy and gladnesse, that the bones which thou hast broken, may rejoyce.* In these words, First, his prayer for inward joy was an argument of the absence of it, he wanted it: and therefore he cries for it. 2. The broken bones w<sup>ch</sup> he speaketh of, shew how his soul was shattered and tormented by his sins: as the state of

## Cap. 3.

Bern. p.  
1073. *Eripe  
me Domine  
de homine  
malo. i. me  
ipso, à quo  
recedere non  
possum.*

## Cap. 3

a Zanch.  
misc. l. r.  
p. 150.  
Quis est,  
qui cli pec-  
cavit, non  
mox sentiat  
a conscientia  
sua esse pol-  
lutum, reamq;  
mortis eter-  
ne quoad se  
attinet,  
effugam, &  
Deum sibi  
esse iratum,  
atq; ita ira-  
tum, ut no-  
vum cum  
Deo in gra-  
tia redita-  
ur, novaq;  
peccati ad-  
missi remis-  
sione, & no-  
va cordis  
purificatio-  
ne sibi opor-  
te omnino  
non persen-  
tias?

of a mans body when all his bones are broken, is lamentable and restlesse, for such a man, if he lie upō the softest bed, can finde no ease: so was the state of *Dauids* soule; full of griefe and disquietnesse hee was, through the remembrance of his sin, and the sense of Gods anger.

Againe, in the 12. verse he prayeth, *Restore to me the joy of thy salvation: and uphold me with thy free spirit.* This prayer implies that after his sinne his joy was gone: for otherwise how could it be restored? In all these passages wee see, that *David* by his sinne had deprived himselfe of that joyfull sense of Gods love which hee was wont to have, and had turned it into feare and anguish of spirit. His example therefore is alone sufficient to prove, that the regenerate by deliberate sins doe lose for the time the joyfull certainty of their salvation, with their boldnesse towards God, and all the other fruits of assurance. So evident is the truth of this, that it is generally assented to by Writers. \* *Who is there* (saith Zanchy) *that having sinned,*  
findesth

## Cap. 3.

findeth not his conscience presently defiled,  
and as farre as in him lyeth, made guilty  
of eternall death; and that God is angry  
with him, and so angry too, that he standeth  
in need of a new reconciliation with God,  
and a new remission of the sinne committed,  
and a new purification of heart? And a  
little after hee saith, <sup>b</sup> In those that are  
truly godly, there is true peace of conscience,  
true purity of heart, a lively confidence in  
God, true boldnesse of access to God, true  
joy, true assurance of salvation. But that  
these motions and fruits of the Spirit are  
greatly, though not wholly, shaken out of the  
soules of the godly when they sin, and are  
after a sort extinguished: who is there that  
will deny? The faithfull when they fall  
into grasse sins, lose the feeling of Gods fa-  
vour for a time: it was the judgement  
of the Reformed Divines on this article.  
Much like to which was concluded by  
the Embodyes in the Synod. ¶ That an  
actuell sin committed by consent, cannot  
stand with an actuell assurance of remission

b Ib. p. 191.  
In verè pijs  
inest vera  
pax consil-  
entis, vera  
mundities  
cordis, vera  
fiducia in  
Deum, vera  
accedendi  
ad Deum  
per  
thesia, verū  
gaudium,  
vera saluti  
certitudo.  
Hos spiri-  
tus sancti  
motus &  
fructus in  
animis pio-  
rum, cum  
peccant, ut  
si  
penitus,  
magis ta-  
mē ex parte  
eius, in-  
firmi, &  
quasi ex-  
tinguuntur  
neget?

c Fideles in atrocibus peccatis lapsi, sensum gratie Dei ad tempus amittunt. Ind.  
Theol. Palat. a Iud. Embodyes. de hoc artic. Actus peccati ex quodā con-  
sensu perpetrati, cum actuallī fiduciā de remissione peccatorum neque consistere.

of

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o Suffrag.  
Brit. de art.  
5. explic.  
thes. 3.

*Quinetiam*  
*reatum dū-*  
*nabilem cō-*  
*trahunt,*  
*ita ut dum*  
*in cōstatu*  
*impeniten-*  
*tis persi-*  
*stunt, nec*  
*debent,*  
*nec possunt*  
*aliter sibi*  
*persuadere,*  
*quam se esse*  
*mortis ob-*  
*noxios.*

f Ib. thes.  
a. art. 5. de  
cert. per-  
sev. Extra  
studium  
sacris, &  
usum  
mediorum  
non potest  
in altum  
exire hac  
fidei per-  
suasio.

of sins. More pithily and pressly speake  
our Divines to this purpose. <sup>c</sup> The Re-  
generate when they fall into foule sins, con-  
tract a damnable guilt: so as while they  
continue impenitently in that estate, they  
neither ought nor can perswade themselves  
otherwise then that they lye open to eternall  
death. And a few leaves after, they de-  
liver this for their position. <sup>c</sup> That the per-  
suasion of faith (that a man shall be saved)  
cannot put forth it selfe into act, without the  
study of holinesse, and the use of means. And  
they give this reason of it in opening  
their thesis. Because sanctification which  
is the companion of justification, cannot con-  
sist without a purpose of obedience. Which  
habituall purpose, though interrupted with  
many slips, is sufficient to the Elect to keepe  
their state of justification whole; but yet to  
the having a comfortable assurance of their  
justification, an actuall purpose is necessary.  
Neither can any man by the testimony of  
the Spirit speaking to his Spirit, say, I doe  
firmly beleve, that I shall continue without  
deficiencie in a state of grace, unlesse he can  
also out of a sincere heart add this, I doe  
firmly resolve to walke in the wayes of Gods  
holy

holy commandements. Much lesse can a lively act of confidence stand with an actuall and direct purpose of sinning: neither can we without an unsavory contradiction imagine any man saying thus with himselfe, I am verily perswaded that eternall life cannot be taken from me; and yet it is my purpose to serve my lusts. That these are inconsistent, our Saviour sheweth, where he saith, No man can serve two masters, Matt. 6.24. By all these testimonies it appeareth to be true, that a state of sinne and assurance of salvation cannot stand together.

And the reason is, because assurance is the testimony of a good conscience, which the Regenerate man wanteth when hee falleth into willfull transgressions. I say, it is the testimony of a good conscience, and I prove it, 2 Cor. 1.12. where it is said, Our rejoycing is this, the testimony of our conscience, that in sincerity and godly purity, wee have had our conversation in the world: It is as much as if hee had said, Our assurance that wee are in grace, is the testimony of our conscience: for this must goe before rejoy-



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rejoycing, as smoke before fire. The testimony of a good conscience is rejoycing, *effectively*, ( for the fruit of it is joy ) assurance also, *formaliter*, for the very nature of assurance is the testimony of conscience. This therefore is one plaine prooffe. Another we have in 1. *Tim. 4. 7. 8.* *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth is laid up for me a crowne of righteousness, &c.* Here 1. is a double certainty mentioned by St. Paul. (1) A certainty of his salvation. Henceforth is laid up for me a crowne. (2) A certainty of his final sanctification. *I have finished, &c.* 2. This later certainty is impliedly demonstrated by the first: for it was if he had said; I shall weare the crowne of righteousness; I know I shall; my conscience telleth me so, because it beareth me witnesse, that I have fought a good fight, &c. And what is this in effect, but that which I say, that assurance of salvation is the testimony of a good conscience? Thirdly, I prove it, *Rom. 8. 16.* where St. Paul saith; *The spirit of God beareth witnesse with our spirit, that we*

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are the children of God. These words may be thus resolved. 1. Here is a thing supposed, viz. that the Saints know that they are the children of God. 2. The meanes by which they come to this assurance are mentioned: they are two; first the testimony of Gods Spirit; next the testimony of their owne spirit; the Spirit witnesseth it to their spirits, &c.

Gods Spirit doth witness this three wayes; (1) by laying downe marks in the Scriptures, by which Gods children may bee knowne from such as are not. Some of which are these; *As many as are led by the Spirit of God, they are the sonnes of God, Rom. 8. 14. Hereby wee know that wee are translated from death to life, because we love the brethren, 1. Joh. 3. 14. and before, ver. 10. In this the children of God are manifest, and the children of the devill: whosoever doth not righteousness, is not of God, &c.* (2) By working in them such graces, as are peculiar to the children of God: It is his work, to renew the soule, Tit. 3. 5. to sanctifie, 2. Thess. 2: 13. In respect of this work is he called, the Earnest of our Inheritance, and

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and the seal of our Redemption, Ephes. 1. 13, 14. As St. John knew Christ to be the Sonne of God, when hee saw the Spirit descending and remaining on him, Joh. 1. 33. So the Regenerate know themselves to be the sonnes of God by the Spirits infusion of his graces into them: they are lively and evident stamps, and marks of a man in favour with God. (3) By kindling in their hearts when he pleaseth, some extraordinary good motions, and working in them some sweet and unspeakable glimpses, and apprehensions of Gods love, which St. Paul calleth, the *shedding of his love abroad in our hearts by the Holy Ghost*, Rom. 5. 5. But of these, the two first wayes, are the surest: this later manner of testification, may be counterfeited by some diabollicall illusions, and therefore it is not safe resting in this, but in the two former. Thus the Spirit beares witness, and this is the first testimony.

The second testimony, by which wee come to know that we are the children of God, is the *witnesse of our owne spirits*,

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i. our owne consciences informed and assisted in their work by the Spirit of God. Now, how doe our consciences beare witnesse of this? 1. By apprehending what descriptions are given in Gods word, of Gods children. 2. By discerning these characters, and marks to be in us. 3. By inferring from the apprehension it hath of both these; that we are the sonnes of God. This testimony is properly the conclusion of a practicall Syllogisme, which may be framed thus; *All they that are led by the Spirit of God, are the sonnes of God: But I am led by the Spirit of God: Therefore I am the childe of God.* In this syllogisme, or reasoning, the *proposition*, or ground on which conscience worketh, is *Gods word, or the Spirit by his word*: the *assumption*, or application of this, is the *act of mans conscience* bearing witnesse of his actions: the *conclusion* is, the *act of conscience* too, from the apprehension of that mark, contained in the proposition to bee in us, gathering and concluding us to be the sonnes of God.

By this that I have said, wee see two  
S things

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things, both serving to our purpose.  
 1. That the assurance which the Regenerate have of their justification, is nothing but the *testimony of their conscience*, springing from the knowledge which it hath of their care to please God, and to live by the government of Gods Spirit, reigning and ruling in them. 2. That this testification of conscience cannot bee where the ground of it ( which is a care to please God, and live by his direction ) is wanting, and consequently, that in the Regenerate falling into, and lying in any knowne sinne, there can be no assurance of salvation for the present: Except it be a false assurance, buik like the house in the Gospel ( which fell when the winds blew, and the raine beat upon it ) on a sandy foundation; except it be a presumptuous conclusion, arising frō no good premisses inferring it; and therefore equivalent to no assurance for the present, and proving no assurance in the end; for *the candle of the wicked shall be put out*, Prov. 24. 20. and *the hypocrites confidence is like the spiders webb, which shall bee swept downe at the last.*

last. Ille sperat, &c. That man hopes to some purpose (saith St. Austin) who carrieth a good conscience about with him: but hee whom an euill conscience stingeth, withdraweth himselfe from hope, and hopeth for nothing but damnation: therefore, that he may hope, let him have a good conscience, and that hee may have a good conscience, let him beleefe and liue well. Thus much of the second mischievous effect of presumptuous finnes.

The third mischiefe that commeth by them is, *loss of Grace* in some great measure: I meane of that *habituall* grace, with which God clotheth the soule of every sinner that is converted. That little which I meane to say for the declaration of this, take in three Propositions.

First, when God regenerateth a man, hee *infuseth* into his soule a company of holy supernaturall habits, as may appeare. (1) By the *metaphoricall* terms by which God is pleased to call this great work. It is called, a *quickning of the dead*, Ephes. 2. 5, *when we were dead in finne, hee hath quickened us in Christ* 3. a

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Aug. in  
præfat.  
Psal. 31.  
Ille sperat,  
qui bonam  
conscientiam  
gerit; quem  
ergo pungit  
mala consci-  
entia retrahit se a spe,  
& non sibi  
sperat nisi  
damnationē:  
ut ergo spe-  
ret, habeat  
bonam con-  
scientiam,  
& ut habeat  
bonam con-  
scientiam,  
credat &  
opereatur.

## 3. Effect

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*new creation, 2. Cor. 5. 17. If any bee in Christ, hee is new; all things are new in him. Now, both these works, are done by an infusion and communication of inward vitall principles to the persons, quickened or created: and therefore regeneration, which is assimilated to them, is wrought in that manner too. It is also named in expresse terms, putting of the Spirit into us. Ezek. 36. 26, 27. A new Spirit I will put within you: and I will put my Spirit within you, &c.* a plaine argument, that regeneration is wrought (not by an actuall elevation of our affections, but) by an infusion of spirituall principles. (2) It may be prooved by analogy to *Adam*; when God sanctified our nature in him, hee did it by a communication of inward justice and graces unto him, as all grant; but when God converteth a sinner, hee doth the same work that hee did to *Adam*, printeth his image upon the soule againe, and restoreth that originall justice (though in a lesse and lower degree) which he gave us at first: and therefore it is stiled a putting on of the new man, which is created

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ted after God in righteousness and true holiness, Ephes. 4. 24. The meaning is; that the same grace is put on in the conversion of a sinner, which was communicated to us in our creation. And Col. 3. 10. saith the Apostle, *Yee have put on the new man, which is renewed in knowledge after the image of him that created him.* In these words hee sheweth, what the new man is, what that is which wee receive in our regeneration; it is that very image of God restored, according to which we were formerly created. Conversion therefore is wrought by an infusion of graces. Besides, wee are said expressly, *to be made partakers of the Divine Nature*, 2. Pet. 1. 4. which we cannot properly bee said to bee, but by somewhat of God inhering and dwelling in us, *per modum habitus*, habitually.

Secondly, these supernaturall habits are powred into the renewed soule, to bee principles and foundations of holy actions; that they who are converted, might be enabled easily, and sweetly, and constantly, to live as becommeth converted persons. Therefore are they called, a



Cap. 3. *well of water*, Joh. 4. 14. because as a well is a stock by which men are supplied continually with water for their necessities: so, habituell grace is a spirituall stock, by which holinesse is maintained in our actions. For this cause St. *John* calleth it, a *remaining seed*, 1. Joh. 3. 9. Seed put into the ground is the stock of the earth, by which it is enabled to bring forth good fruit, and by this grace are wee made able to fructifie and serve God in our places. The Suffrage calleth these graces, *fundamentall graces*, without which a spirituall life cannot consist. This is also signified by the name St. *Peter* giveth them, of *Divine nature*. The natures (we know) of creatures are put into them to be principles of their actions, and to encline them with facility to such motions as are agreeable to their kinds, (for actions that are naturall are easie to be done :) So, is the new nature of saving grace vouchsafed to such reasonable creatures as are converted, and set in order to a supernaturall end, that with ease and facility they may be enabled to do such actions

Suffrag.  
Bic. p. 77.

actions as are futable to their high and heavenly end and calling.

Thirdly, these habituall graces are impaired by presumptuous finnes, but how farre it is not agreed upon. They are extinguished (some say) even by *one* mortall sinne; whether *effective*, by the efficiency, and malignant force and influence of the sinne upon them, as life is extinguisht by poyson; or *meritorie* meritoriously, *per modum pœnæ tali peccato debita ex ordinatione diuina*, after the manner of a punishment due by Gods appointment to such a sinne, as life is taken away by felony; it is not fully agreed upon by the Schooles. Though *Aquinas* determine against the physicall efficiency of sinne in expelling those habits of grace, because they are infused by God, and not acquired by industry. But it is their common Tenent, that by such a sinne they are voyded out of the soule.

More particularly, they say 3. things. (1.) That a mortall sinne doth wholly expell the habit of charity. (2.) That it taketh away from the habits of faith,

Cap. 3. and hope which remaine, the stamp of saving grace, and the efficacy of making us acceptable to God, because they are not mingled with charity, which is the life of the soule. (3.) That even the habits of faith and hope, though by every mortall sinne promiscuously they be not expelled, yet they are by sins contrary to their proper acts. And so upon the matter they say, That by mortall sinne grace is totally turned out of the soule.

And this they endeavour to prove, by the example of our first Parents, who (say they, and we acknowledge) for their eating of the forbidden fruit, were stript of originall justice, and as a signe and signification of it, were turned out of Paradise: and by the example of us their wofull posterity, who were also devested of that royall robe of innocency and grace, the Apostle telling us, *that wee have all sinned, and are deprived of the glory of God*, Rom. 3.23: as also by the examples of the revolting Angels, who for their sinne, together with their habitation were discharged of their integrity:

tegrity: and by the parable of the slothfull servant for the hiding of his talent punisht with the losse of his talent, our Saviour Christ making a generall application of that part of the parable to all: *from him that hath not, shall be taken away even that which he hath*, Matt. 25. 29. But this schoole doctrine is not so well relished or swallowed by a great many of our side: and therefore seeing it proveth a question, yea and a quarrell too, I will have nothing to say to it. That which all sides agree upon, I may be bold to say, That by presumptuous sins, these fundamentall graces suffer some decay and diminution in themselves, and in some of their operations an intercision.

I. They suffer some decay in themselves. For they are qualities, and therefore capable of intension and remission, as heat and cold are, and they are in the soule in an alterable condition, God having not determined them to their pitch, and settled them in an indivisible point in this life: and therefore they may rise and fall, ebb and flow, increase and diminish. And so they doe many times

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times in Gods children, as we may see, *Matt. 24. 12.* where Christ saith, *The love of many shall waxe cold: and Revel. 2. 4.* *I have somewhat against thee, because thou hast left thy first love, .i.* that heat and vigour of love, which thou hadst in thee, when thou wast first espoused unto Christ: and *Revel. 3. 2.* where the Spirit biddeth the Church of *Sardis*, to strengthen the things which remained, which were ready to die. All these places shew, that hot love may bee cold, and graces which were strong and vigorous may fall into a languishing condition. The same thing is intimated in the speech of *St. Paul* to *Timothy*, *2. Tim. 1. 6.* *I put thee in remembrance of the gift which is in thee, &c.* The word is metaphoricall, and signifieth to kindle, or quicken fire that is dying and going out: so that it is as much, as if he had said, Blow up those dying sparks of grace which are in thee. If the fire of grace were dying and decaying in such a man as *Timothy*, doubtlesse they may waste in us. In the *1. Thes. 5. 19.* *Quench not the Spirit*, saith the Apostle.

It

It should seeme by this place, that Gods graces may *deficere* die, though not in themselves, yet in *subjecto*, in their subject. For fire is then properly quenched, when it is quite put out: but surely, lesse wee cannot understand by this word, then this, that grace may be in some measure quenched .i. weakned. Now because grace is compared to fire, therefore Divines use to say; that as fire may decay two waies, so doth grace.

(1.) *Per remotionem prohibentis*, by removing, or withholding that which would hinder. Fire must needs weare away, if wood or coale, which should maintaine it, be with-held: So if wee forbear spirituell exercises, which are as fuell to our graces, they will languish.

(2.) *Per admissionem contrarii*, by applying that which is contrary to it. If one would put out fire, either wholly or in part, there is no speedier way to doe it, then by throwing on good store of water, for that being contrary to the nature of fire, will put it out: so, a ready way to abate the heat of grace is, to commit sinfull acts, because vice and holinessse

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lineſſe are of contrary natures, and if they doe not expell each other, becauſe they are perhaps together in remiſſe degrees; as heat and cold in luke-warme water, yet they are alwayes quarrelling, and waſting one the other. From theſe two things, viz. <sup>(1)</sup> that our graces may bee impaired in themſelves; and <sup>(2)</sup> that one way to impaire them is, by ſinne, that which wee are proving will follow: That when a Regenerate man committeth deliberate ſinnes, he diminiſheth his graces.

2. They ſuffer ſome *interciſion* and eclipse of ſome of their operations; as the Divines of Gelderland in their *Judgment* upon the fifth Article about perſeverance gave up, who ſaid, *That the chiefe acts and operations of habituall graces, might fall to the ground for a time, and often did, not onely more or leſſe, but even totally, though not finally.* Pareus giveth an inſtance in faith. Faith (ſaith he) is then ſaid to juſtifie, when it exerciſeth its proper act of apprehending the remiſſion of ſinnes: But this act, a ſick faith, a wounded faith, a faith oppreſſed with the

ſiſh

*filth of the flesh, and bound as it were with the fetters of finnes, neither doth nor can exercise.*

But you will say, What if the Regenerate man doe by his presumptions, sustaine some losse in his graces, what great hurt doth he receive by that?

I answer, he sustaineth more damage hereby, then he could sustaine were he stript of all outward blessings: for all the gold in the world is not worth the least degree and dram of grace. What the Apostle saith of faith, *it is a precious faith*, 2.Pet. 1.1; is true of love, hope, and all other saving graces, they are *precious things*. For God bestoweth them out of his speciall mercy in Christ, and for this end, that the reasonable nature might by them bee enabled to obtaine the glorious end to which God hath created it, and to bee partaker of that blessed *immortality, which is brought to light in the Gospel*: which cannot bee said of the greatest beauties and braveries of the world. Is it nothing for a man to lose his Crowne? for Reuben to bee deprived of his excellency, Gen. 49.4? for



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for that soule that was rich and clothed in scarlet, to become *wretched, and miserable, and poore, and blind, and naked*, with the Church of *Laodicea*, *Revel. 3. 17*? for a man that hath made his nest by the starres, and lived like an *Angel* among men, to be pulled downe, brought as it were to his grave, and become *unus cum ceteris, like one of us*, as they said of *Nebuchadnezzar*, *Esay 14. 10.* like ordinary vulgar persons? If the proverbe be true, *Miserum est fuisse felicem*, It is a great misery to have beene happy; then is the Christian who was rich, but now is poore in grace, a most miserable man.

Such a man is, (1) a *burden to himselfe*: for hee loseth that sweet familiarity which he was wont to have with God, and he heareth, prayeth, and performeth other duties of piety, yea of justice, temperance, and charity, (if in this lapsed condition hee doe performe them at all) but coldly, and in a heartlesse, and therefore a comfortlesse fashion: as a man that walketh with a broken leg, or a *bird* that flieth with wings halfe

halfe clipt. These duties to which hee was wont to reparaire with as much appetite and delight as to his appointed food, are now become unfavoury and burdensome to him, through the weaknesse of his spirituall principles: and therefore hee is a burden to himselfe.

(2.) Hee is also a *burden to others*, as an unprofitable tree is to the ground on which it standeth. For hee doth or can doe but little good in his place, during this his low estate, as a dim light doth but little service, and salt which hath lost his savour is good for nothing (as our Saviour telleth his Disciples, *Matth.* 5.13.) but to be cast out of doores, and troden under foot. Such men, because of their former profession and abilities, are reputed and repaired to (perhaps) as cisterns of living waters for comfort and refreshing, for advise and counsell: but when men are come to them, they finde them but broken cisterns, that hold no water. Or, they are like to those fathers and mothers in the *Lamentations*, who, when their children came

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came unto them and said, *Where is corn and wine?* were not able to satisfie them; and therefore like the barren fig-tree, *Luk. 13. 7.* they doe but *cumber the ground.*

(3.) They are a by-word also, and objects of every mans scorne, (as the Monks were, who, when they began to degenerate, and lose their ancient zeale and purity, gave good occasion to the Poets of exercising their wits, and making themselves merry with their fatte bellies; *O monachi, vestri stomachi sunt amphora Bacchi, &c.*) It is reputed a disgrace to a man to become a bankrupt: once proclaimed such an one, and for ever debased in mens esteeme: how much more is it an infamous thing to be a bankrupt in grace; especially considering that such decayes come not upon men by Gods immediate and inevitable hand and providence, as it may in the bankrupt; but by their owne folly, and Gods revenging justice.

The Hebrews call the Winter חורף, because it is a reproach, either *actively* to the earth, as if it had no fructifying power

power in it, and to the other seasons of the yeare, as if they were all like to the Winter; or passively, to it selfe, because it is a time (by reason of the sad face of it, and the intermission or cessation of chirping of birds, warmth of the Sunne, fruitfulness of the earth, leaves, blossomes, and comeliness of trees) which is evil spoken of. It is a name that befiteth a decayed Christian as well. For he is a reproach to the Ordinances of God, and the meanies allowed us by God for our growth in grace, as if they had no vertue in them to make the man of God wise unto salvation, and able to every good work. Again, hee is a reproach to his profession and companie, as if all Christians were like himselfe: and thirdly, he is a blemish to himselfe, both in life and death; his life is like a lamp despoiled, as Job speaketh, and his ashes are without honour.

(4.) That man who loseth his graces is deeply in Gods debt, because hee hath wasted, or weakened, or lost those heavenly talents, which God gave him to keep and increase, and not to embezzle

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and waste: though God perhaps, as a Judge punishing the abuse of his graces, withdraw them; yet it shall be imputed to him that giveth the cause why they are withdrawne. If privation of originall justice be a sinne, because *debnis inesse*, wee should have kept this justice still; I may truely say, he that deprives himselfe in any measure of these holy habits of saving grace, by his licentious transgression, is a sinner, and a great one too, liable to further judgement for so doing.

And so I come to the fourth calamity that followeth deliberate sinnes in the soule, and that is, *losse of actuall graces*, especially of Divine protection in time of temptation.

4. *Losse.*

When God converteth a sinner, hee giveth him (as I have shewed) *habituall grace*: but that is not enough to carry him stedfastly to all duties, and to uphold him in all the varieties of this mortall condition. *Aquinas* giveth us the reason, *quia non totaliter sanat*, because it worketh not a perfit, but a partiall cure upon the soule: hee standeth in  
need

need of Gods *actvall* concurrence with him upon all occasions, and he wanteth perpetuall supplies of *actvall* grace: (1) to *direct* and informe his understanding, which is but imperfectly enlightened. *For wee know but in part*, saith St. Paul, 1. Corinth. 13. 9. and *wee see but through a glasse darkly*, ver. 12. (2) to *excite* and remember him of his duty, and perswade him to it by way of a Monitor and remembrancer, (3) to *facilitate* the work of obedience (which otherwise would lie heavy enough upon him) and to make the Bias and inclination of his renewed heart stronger toward goodnesse, to be like a prosperous winde to a ship, which maketh it goe merrily toward the Haven; (4) and to *protect* him against the assaults of temptation, as a lanterne doth a candle, that those whisking blasts may not extinguish his faith and grace, and blow him out. And therefore God of his goodnesse, (as he goeth along with his creatures, when hee hath made them, and affordeth them all needfull helps for the maintaining of their beings, and the

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producing of their actions, and therefore is called by St. Peter, 1. Epist. 4. chap. ver. 19. a faithfull Creator: so he vouchsafeth his converted ones the perpetuall assistance of his grace, that they may live according to their new nature in every thing, and may so passe through things temporall, that they finally lose not things eternall.

(1.) He enlighteneth and directeth them (as occasion requireth) as we read Esay 30. 21. Thine eyes shall beare a word behind thee, saying; this is the way, walke in it, when thou turnest to the right hand, when thou levest. And Rom 8. 26. The Spirit be-  
 lieveth our infirmities: for wee know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings that cannot be uttered, .i. he supplyeth our ignorance, promitteth, and teacheth us what to pray for. And Mat. 10. 19. Dabitur vobis hoc, it shall bee given you in that houre what yee shall speake, .i. you may bee (through your ignorance) to seek for words, and answers, when for my Names sake you shall bee questioned and put to it; but here is  
 your

your comfort, my Spirit shall inform your understandings, when God shall call you to such conflicts.

(2.) Because they are apt to be drowsie, he rowseth and awakeneth them by effectuall morions, *Awake thou that sleepest*, Eph. 5. 14. And, *Arise my Love, and faire one, and come away*; for loe, the Winter is past, the raine is over and gone, the flowers appeare in the earth, the birds sing &c. Cant. 2. 10, 11. It is his constant practise, except he be discouraged, as we may see Revel. 3. 20. *Behold, I stand at the doore and knock; if any man heare my voyce and open the daare, I will come in to him, and will sup with him, and he with me.*

(3.) And that they may finde (as he saith) his yoke easie, his burden light, Mat. 11. 30. and his commandments not grievous, 1 Joh. 5. 3: Hee draweth the yoke with them, and by secret animations hearteneth them, by sweet inspirations enableth them to doe their work with ease. And in this respect they are said to be (*led by the Spirit*) Rom. 8. 14: as a mother leadeth her weake childe, and enableth it to goe the better, so doth



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the Spirit lead Gods children as it were by the hand, and strengtheneth them to all well doing.

(4.) Gods children are subject to the daily invasions of their spirituall enemy, who goeth about continually seeking to devour them. For he seeth that the regenerate are, 1. escaped out of his hands, 2. appointed to be his Judges, 1 Cor. 6. which he, being an envious and a proud spirit, cannot endure. See *Tert. l. de pen. c. 7.* It grieves him (saith the Father) to see *Tot mortis opera diruta*, so many works of death demolisht in him; *Tot titulos damnationis retro erasos*, so many former titles of his damnation blotted out. *Itaq; observat, oppugnat, obsidet*, therefore hee noteth the converted, assaults them, besiegeth them: and because hee doth so, God spreadeth his wings over them, and either restraineth the devill frō tempting them, or supporteth them in the time of temptation. As a King, when any of his Cities are besieged, doth not leave them to their ordinary strength, to their walls, & weapons, and such standing provisions as they had before,

before, but sendeth in fresh supplies of souldiers, victualls, munition, and such other things as their present exigence calleth for; so doth God deale with his servants. When our Saviour saw the Woolfe preparing to come among his sheepe, he left them not to such strength as they had, with that alone to rugge and grapple with their spirituall adversary, but ranne to his Father, begged further help and assistance from him, that so they might stand in their evill day, as wee may see *Luke 22.31,32. Satan hath desired you (saith hee) to winnow you as wheat, but I have prayed for thee, that thy Faith faile not.* When S. Paul was buffeted by a messenger of Satan, hee besought the Lord thrice, and received protection, *My grace is sufficient for thee: .i. thou shalt have ayd enough, feare not, I will send thee in so much help as shall make thee able to stand, 2 Cor. 12.7,8,9.* And thus hee dealeth with all his children: for that promise *Psal. 91. 11, 12. Hee shall give his Angells charge over thee, to keepe thee in all thy wayes: they shall beare thee up in their hands,*

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the manner of transient supplies when there is need, and not *per medium habitus permanentis*, after the manner of permanent and fixed habites, as those are which constitute the new creature.

All the ſo God withdraweth from the lapsed Chriſtian, and with-holdeth till faire weather be made againe. Miſtake me not; when I ſay, that God in ſuch a caſe withdraweth and holdeth in his actual graces, I would be underſtood of thoſe more plentifull and *liberali* ayde by which a man might be enabled with eaſe to avoyd ſinne, and to live holily; not of thoſe *auxilia neceſſaria*, motions and operations of grace, which are ſimply and *absolutely neceſſary* for the avoyding of ſinne: theſe God continues ſtill. For otherwiſe the finnes which perſons ſo deſerted doe fall into, for want of grace enabling them to forbear them, may ſeeme to afford an excuſe to them that committ them. But his larger meaſure of grace he taketh away. And hence it is, that he is ſaid to *hide his face*, *Psalm. 30. 7*: and to hide it from men becauſe of their finnes, *Iſay. 59. 2. Your ſins have hid*

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*hid his face from you: and to goe to his owne place till the people acknowledge their offence, Hosea 5. 15.* Because when men sinne, he withdraweth the powerfull presence & protection of his Grace, for that is the thing meant by those figurative speeches.

All such places likewise, where God is said to *forsake men*, to *harden* their hearts, to *give them up to their owne hearts lust*, to *powre upon them the Spirit of giddinesse*, to *lead them into temptation*, &c. doe prove this. For we must understand these speeches *negativè*, in a negative, or privative sense, of the restraint of such gracious operations in sinfull soules, as being present, would hinder their obstinate hardening of themselves, and their foolish and desperate exposing of themselves to temptations; and not *positivè*, in a positive construction, as if God did by *positive acts* either impress wicked qualities in the hearts of men, or deliver them up into the hands of the devill, to be hurried *quod illi placet*, into what impieties soever hee thinks good to bring them. God forbid

we

we should harbour any such conceits of God: for this were to make the *lover of men* to be a *hater of men*; the *restrayner* of sinne to be a *tempter* to sin: this were in stead of saying with the Apostle, *He would have all men to be saved*, to say, He would have most men to be damned, and he doth what he can to thrust them into the mouth of hell.

For particular proofes, I may bring that place of *Exod. chap. 32. 25.* where it is said, That *Aaron had made the people naked to their shame among their enemies*: by helping them to bring forth that grievous sinne of idolatry, with which they travailed at that time. Hee made them naked say some, he did occasionally (by being a minister to them in this sin) lay open and discover to the world their shamefull ingratitude against the mighty God who had brought them out of Egypt, preserved and sustained them in the Wildernesse, and done such great things for them. He made them naked, say others, because hee stript them of their eare-rings & ornaments to make the idoll with: these two ex-

positions

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Varab. an-  
notat. in  
Exod. 32.  
25.

Calv. com.  
in hunc  
locum.

positions *Varabius* giveth. But others, and among them *Calvin*, expound the place, of the remouall of Gods gracious protection. from them for their sinne. They were said to be naked. (saith hee) *Et quod privati, &c.* Because they were deprived of the protection of God, which is called the dwelling place, I may adde, the shadow, the shield, the strong hold, the hiding place, of his people. Sinne therefore maketh men naked, and robbeth them of the protecting grace of God.

That same prayer also of *Dauids* proveth it, *Psal. 51. 12. Kpbold mee with thy free Spirit.* By Spirit wee are to understand spirituall graces; by free Spirit, either a voluntary and a ready mind to doe God service without reluctancie and hanging back, or a generous and noble forwardnesse of heart to such excellent and Kingly actions as became his place. (For the \* originall words may signifie either, or indeed both of these;) and by *Dauids* prayer for such a noble Spirit, for such actuall dilatations of heart as before he had, we may see that he wanted them. Hee perceived (saith

*Musculus*)

נִיכָה  
וְהָיָה  
לְפָנֶיךָ

*Musculus*) that he was much deprived of these gifts of the Spirit, after his so grievous sinnes, and therefore he prayed for the restitution of them. And so it falleth out continually with those who give themselves to the pleasures of the flesh; they grow even brutish, they lose the fervour and largenesse of spirit to holy duties, which was imparted to them before. Wee may gather thus much also out of *Psal. 91.12. They shall keep thee in all thy wayes*: for in those words *in all thy wayes*, God plainly implieth, that this promise of Divine protection is conditionall, and consequently is not fulfilled, if the condition of our indeavour to keep our selves in a good way be not performed. And so our Saviour understood it, and no otherwise; for hee durst not cast himselfe downe from the pinnacle of the Temple (which had beene a deviating, and stepping out of the way) in hope he should notwithstanding that presumption have had his Fathers protection. Wee may see by many examples in the Scripture, that it hath beene Gods usuall practise to de-

part

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Muscul. in

Pl. 1. 12.



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part from his people, when they provoked him by their sinnes. When *Achan* had stollen, and hidden some *Canaanistish* goods, contrary to Gods command, God presently withdrew his gracious and victorious concurrence with the people in their battels. See *Iosh. 7. 5, 11.* where (1.) Gods forsaking them in their need is mentioned, and that which followed upon it their flight; and (2.) the reason is shewed, *Israel hath sinned, and transgressed the covenant that I commanded them, &c.* therefore the children of *Israel* could not stand before their enemies.

When *Samson* by the meanes of *Delilah* had lost his haire, and so had broken his vow, (for hee was a *Nazarite*) and grievously sinned against God: it is said, *Iudg. 16. 19.* that *his strength went from him*; and *ver. 20.* *hee wist not that the Lord was departed from him.* These two verses put together shew, that his strength lay not in his haire, but in his innocency, and in Gods protection of him while he was upright; and that his weaknesse lay not in the losse of that haire,

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haire, but in Gods departure; and that when men sinne foolishly against God, hee answereth them according to their folly, and leaveth them.

At the Feast of *Pentecost* (a little before the destruction of Jerusalem) when the Priests after their manner went into the Temple in the night season to offer sacrifice, they reported that they heard a ratling noise and these words following, *Let us goe hence.* If this story bee true, it was the voice (no doubt) of those blessed spirits to whom God had committed the protection of that City; when the measure of their iniquity was growne full, they left them, and with an audible voice (for the instruction of men) called one another to bee gone from that sinfull place. And so will those ministring Spirits, as *St. Paul* sty-  
*leth them, Hebr. 1. 14.* serve all those persons, or people, that depart from God. And if they take up their Tents, and pack away, it is a signe that God first is gone too. For the King of Heaven and his heavenly Courtiers, come & go together. Thus we see the point proved.

Now,

Ioseph. bel.  
 Iud. l. 7.  
 c. 11.

ἀγγέλων  
 πνεύματι.

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Autor im-  
perf. operis  
in Matt.  
hom. 37.

Now, from this withdrawing of that measure of assistance which was vouchsafed before, followeth accidentally many a slip: the man thus bereaved of a great part of his spirituall strength, is likely to fall with Samson into the hands of the Philistins; I meane infernall spirits, who will put out his eyes, binde him in fetters, and put him to grinde, and drudge like a slave: as a ship *fracta gubernaculo*, the rudder being broken, is carried whither the tempest will; so a man, the seeds of grace being withheld for his sinne, doth for the most part, what the Devill will have him. This much is intimated in those two petitions which our Saviour hath taught us, *Lead us not into temptation, but deliver us from evil*: The first of these, concerneth the meanes by which we may be kept from sinne; the second, the end for which that meanes is available: and that which we may learne from both of them is, that the Divine protection of us in the houre of temptation, (for that we meane when wee pray, *Lead us not, &c.*) is an effectuall meanes to keep us from

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from sinne, and by consequent, that the suspension of it is an occasion of a mans falling thereinto. It is no new Divinity, that God oft-times doth punish one sin with another; and it is true, if the meaning bee, that God after men have sinned, is pleased to call in those actual inspirations and motions, which would, were they present, bee very avaylable for the hindring of future impieties. A miserable thing it must therefore needs bee, to bee *out-lawed* as it were, and deprived of Gods Fatherly care and custody. This is the fourth mischiefe, caused by deliberate finnes.

The fifth is, *losse of the acceptation of our former, and present acts of obedience.*

5. Effect

The works which are done by men, as touching their morality, are of foure sorts.

1. *Viva, living works*; and they are such actions, as for their kind are good, and come from a good fountaine, a principle of grace, and are done by a man in Gods favour. They are called, *living works*, because the fountaine of saving grace from whence they issue, is the ve-

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Calv. Inst.

l. 3 c. 17.

§ 4. 5.

*Quicumque  
faciem suā  
Deus contem-  
plat, illam  
merito amat  
& in more  
habet.*

ry life of the soule. These, though sprinkled and soiled with some defects and infirmities, are yet acceptable to God. What else doth the *euge bone serve, well done good servant*, with which in the Parable the Master did entertaine his good servants, imply? For *euge, well done*, is a note of a friendly acceptance. The reason why God accepteth them is;

1. Because they *come from the Spirit*, and are the expressions of his owne Image, which God cannot choise but love (as *Calvin* saith) wheresoever hee beholdeth it. *Deus coronat dona sua*, God useth to crowne his owne gifts in his servants, saith Saint *Augustine*.
2. Because *the person is in Christ*; looked upon in the face of Christ, and therefore pleasing to God. It is said, that *God had respect to Abel, and to his offering*, Gen. 4. 4. and the Apostle giveth the reason, *Heb. 11. 4*, because hee was a beleever, and a member of Christ: *By faith Abel offered up a better sacrifice then Cain*. From these places is drawn that noted speech in use among Divines; that *the person must please God before the work can*: which

if

if it be meant of *bare* persons, is false; for Gods love is not terminated at meere entities, nor expressed toward the just man but for his righteousness sake, which is the first and principall object of the Divine love. But if it be meant of persons *qualified* and clothed with Christ and his merits, and graces, it is true; because God loveth the person finding him in Christ, therefore hee accepteth the good work of this beloved person. And the reason of this St *Iohn* intimateth, *Revel. 8. 4.* where hee saith, that *the swoake of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* This Angel is *Christ*, this incense his *merits*, the mingling of the prayers of the Saints with this incense, is the supplying, or *covering* of the defects of their prayers, and consequently of all their other holy actions, with the merits of Christ; and the ascending of this incense and their prayers before God, is his *acceptance* of them thus covered with Christs merits: and the reason why the prayers ascended, was, because the in-

V 2

cense

true

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cense ascended, that was their *vehiculum*, the pillar of *smoake* in which they mounted up to heaven: that is in plainer termes, the pious and good actions of men in Christ are accepted of God, because they are perfumed, and their defects covered from the face of GOD, by the merits of Jesus Christ. Hence is it that St. Peter saith, *Our spirituall sacrifices are acceptable to God by Iesus Christ*, 1. Pet. 2. 5. acceptable, but, *by him*.

The second sort are *morina*, dead works, and they are such as are for their substance good, but done by a man without grace. For if grace be the life of the soule, then works done without grace, must needs be dead works. As St. James saith, *Faith without works is dead*, so may we say, Works without grace are dead: *quia carent vitali principio*, because they want the principle of a spirituall life. These kinds of works are not accepted of God. Understand mee rightly: I meane, they are not, *vere salutaria*, immediately accepted to everlasting life. If a heathen man, or among us a meere carnall man should die in their infidelity,

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ty, and naturall condition, the works of temperance, chastity, liberality, mercy, or of any other moral vertues, which they did (perhaps) while they lived, and when they died, would not bee rewarded with eternall happinesse. For the Apostle saith, 1. Cor. 13. 3. *Though I bestow all my goods to feed the poore, and though I give my body to bee burned, and have not charity, it profiteth mee nothing.* In which words hee determineth, that the best actions done out of grace are unprofitable to the doer; unprofitable *secundum quid*, in some respect, because they have not an immediate connexion with glory.

And thus (I suppose) is *St. Austin* to bee understood in that noted speech of his; *As certaine veniall finnes, without which this life is not led, doe not hinder the just man from eternall life: so, some good works without which the life of a bad man is very hard to be found, doe nothing profit to salvation.* And the reason is, because they are not, *vere bona*, truly good in a Theologicall sense; for as much as they are destitute of a good fountaine, a good

a Aug. de  
spir. & lit.  
cap. 28.

*Sicut non  
impediunt a  
vita eterna  
justum quor-  
dam peccata  
venialia, sine  
quibus bea-  
tita non du-  
citur: sic ad  
salutem eter-  
nam nihil  
prosumt im-  
pio aliqua  
bona opera,  
sine quibus  
difficillime  
vita carissi-  
ma possimi-  
limum in-  
venitur.*



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b Aug. t. 2.  
ep. 5. ad  
Mar. prope  
finem.

*Ostendit Deus  
in opulentis-  
simo & pra-  
claro imperio  
Romanorũ,  
quantũ va-  
derent civiles  
etiam sine  
vra religio-  
ne virtutes;  
ut intellige-  
retur hac  
additã, fieri  
homines ci-  
viles alterius  
civitatis, cu-  
jus rex veri-  
tas, cujus  
lex charitas,  
cujus modus  
atq; iustitia.*

1. They are temporally rewarded, as the examples of *Ahab*, 1. King. 21. 29. whom, and whose house, for a little feined humiliation, God spared for foure generations; and of *Nebuchadnezzar*, Ezek. 29. 18, 19 to whom for his service to God against *Tyrus*, God gave *Egypt* for a reward; and of many others, doe evidently shew: especially that of the Roman Empire, of which St. *Austin* saith, <sup>b</sup> *In that most flourishing, and prosperous Empire of the Romans, God declared to the world, how much even civill vertues without true religion doe profit men in this life, and that these civill vertues, with the addition of true godlinesse, would bring men to be*

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be citizens of another citie, whose King is verity, whose Law is charity, whose condition is eternity.

2. They lessen their damnation that doe them: *Fabricius* (\*saith *S. Austin*) shall be punished lesse then *Catiline*, because he was lesse wicked, and did not want much of having true vertues, though he had them not.

3. They shall bee rewarded with further gifts and graces; for God hath made a liberall promise, \* that to him that hath shall be given, and hee shall have more abundance. This promise some re-  
straine to gifts of the same kinde, as if this were our Saviours meaning: Hee that useth gifts of nature well, shall have more and greater indowments of nature; he that useth preventing grace well, shall have a greater degree of preventing grace; and hee that useth the grace of conversion well, shall have more sanctifying graces conferred upon him. But mee thinketh the Text should not be so restrained; partly, because it suiteth not well with the Context; and partly, because it is not so

c Aug. l. 4.  
contra Iu-  
lian. c. 2.  
Minus enim  
Fabricius,  
quam Catili-  
na punietur,  
non quia ille  
bonus, sed  
quia ille ma-  
gis malus;  
et minus  
impius quā  
Catilina Fa-  
bricius; non  
veras virtu-  
tes habendo,  
sed a vera  
virtuti non  
non multum  
deviando.

\* Mat. 13. 12

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agreeable to the scope of our Saviours words.

First, it suiteth not with the *Context*; for the words are insinuated as a reason why the Disciples were converted and enlightned, and the rest were not. *To you it is given to know the mysteries of the Kingdome of Heaven, but to them it is not given:* and would you know the reason why it is given to you, and not to them? It is, because *to him that hath shall bee given, &c.* you were humble, teachable, carefull according to your former abilities to serve God, therefore those mysteries are revealed to you; and they were high-minded, selfe-conceited, untractable, bad-husbands of their former talents, therefore it is not given to them to know them. Surely, if Christ make the honest minds of the Disciples, and their good moralities which they had before their conversion, one reason why they were converted, there is no reason to understand this promise, of further gifts of nature onely.

Secondly, this interpretation doth  
not

not suit with our Saviours drift, which was, to stirre up men to bee humble, teachable, tractable, good stewards of such gifts as they had already received, as wee may see in the whole Parable of the Talents, which is shut up with this application, *Matth. 25. 28, 29.* If all that he had meant in this generall promise, had beene this, I advise you all that heare me this day, to bee faithfull servants to mee in the imployment of your naturall parts and abilities, and you shall have more indowments of nature, (which you may have, and yet goe to hell, but not any gifts of saving grace, which will bring such to heaven as have them;) this promise would have beene but a feeble motive to have wrought upon naturall men, and to have stirred them up to the practise of morall vertues, or preparative actions and exercises. I take this promise therefore to be generall: and according to the generall construction of it, I say, that although good works done by him that is in the state of nature, are not *immediatè ordinata ad salutem*, immediatly ordained

Cap. 3. ned, or accepted to salvation, yet they are *mediate* mediately, because they are usually retributed with the grace of conversion, which is the meanes to glorification; not for any *congruity* that is between them and true saving grace, but through Gods *liberality*; not because they *deserve* it, but because it hath pleased God frankly to *promise* it.

A third sort of works are *mortifications*, mortified works: so called, because they had life in them, and there was life in the person that did or doth them, but this life is now *intercluded*, and the power which it had of making them living and acceptable works, is for the present *suspended*. We use to say of a limb which had life in it, but now hath little or none, that it is a mortified member. It is not a dead member, because it hath had life and spirits in it, and may perhaps have againe, when the passages which are stopt bee opened, that so the blood may have recourse thither, but a mortified member, because it is deprived of that life it had, and made dead: and therefore it is a fit terme to expresse  
the

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the present state of such good works as formerly were, but through some present impediment are not spiritually alive, or acceptable to God.

Such are all the good works of Regenerate men fallen into grosse finnes.

A fourth sort of works are *mortifera*, deadly works. So called, because they bring death and damnation in their merit at least, upon every man that doeth them. Of this rank are all wicked and ungodly actions, all presumptuous sins. For of them the Apostle saith, *the wages of sinne is death*, Rom. 6.23.

Of all these, the works which wee are speaking of, are the mortified, the good actions of justified men, lying *sub mortali*, under the guilt of enormous finnes. Of which, I say, that they are not accepted to salvation; neither those which they did *before their fall*, nor such as they doe while they *lie in their fall*.

1. Such good actions as were done by them *before they fell*, when they fall, lose their acceptation and reward, as we are taught, *Ezek. 18.24*. where the Lord speaking of just men turning away from

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from their righteousness, and living like the wicked, saith, *All his righteousness that he hath done, shall not be mentioned*, .i. not accepted, (for God is said to remember and speak of a thing, when hee accepteth and rewardeth it, as wee may see, *Mal. 3. 16.*) St. Paul inveighing against the *Galatians* for their backsliding, among other mischiefs which befell them through their apostasie, insinuateth this; *Have yee suffered so many things in vaine? if it be yet in vaine*, *Gal. 3. 4.* It seemeth the converted *Galatians* had beene intertaind by their Countrey men with disgraces, wrongs, and persecutions for Christs sake, and stoutly indured them all: These passions were greater matters then bare actions, and remunerable with a greater reward; yet the Apostle telleth them, that all these were *in vaine*, fruitlesse and unprofitable to them for the present, because they continued not in their integrity, thogh not in vaine for afterward, if they would repent and get up againe. The like is intimated in that exhortation of St. *Iohn* to the elect

Lady

Lady and her children, 2. *Epist. ver. 8.*  
*Look to your selves, that wee lose not those things that wee have wrought, but that wee receive a full reward.* It seemeth by this, that Gods children, if they fall, doe lose the profit of all those good things they have formerly done, and what a heavy thing is that? Perhaps they have forsaken many beloved finnes, performed many harsh and unpleasing duties, sustained some wrongs and reproaches for godlinesse sake: and if they have, for the present they are forgotten, they be as if they had never beene, all these are lost while they lie in their sinne, and lost eternally, if they lie still. If the King owe a subject a thousand pound, as long as this subject continueth loyall, so long the King is truly his debter for that money; but if he play the traytor, the money is no longer his, nor is the King his debter for it; for he hath forfeited that, and all that he hath besides, by his treason to the King. So, if God have received much kindnesse and service from a man, hee maketh himselfe for those services this mans debter, so long



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long as hee continueth faithfull to his God: but if he prove disloyall, and by his sinne play the traytor against God, he hath forfeited all, yea and his owne soule too; God oweth him nothing now, but shame and confusion of face, and that hee will be sure to pay him, except he make his peace againe.

2. Such good works as they doe for the present, are not accepted neither. And I prove it by two remarkable places.

The first is *Esay 1. ver. 11, 12, 13, 14, 15, &c.* To what purpose is the multitude of your sacrifices unto me, saith the Lord: I am full of the burnt offerings of rammes, and of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of hee goats. When you come to appeare before mee, who hath required this at your hands to tread in my courts? Bring no more oblations in vaine, incense is an abomination unto mee: the new moones, the Sabbaths, the calling of Assemblies, I cannot away with; it is iniquitie, even the solemne meeting. Your new moones, and your appointed feasts my soule hateth, they are a trouble to mee, I am weary to beare them. And when yee spread  
forth

forth your hands, I will hide mine eyes from you, yea when ye make many prayers, I will not heare: your hands are full of blood. This people (we see) did many duties of piety and worship, that is clearly intimated, they offered sacrifices, kept their festivals punctually, came into Gods Courts to worship, spread forth their hands and prayed, and all these duties they performed frequently, they offered many sacrifices, ver. 11. made many prayers, ver. 15. These were commendable actions, all commanded very strictly, and yet how did God entertaine them? He was full of them, he delighted not in them, he could not away with them, they were a burden to him, he was weary of them, they were iniquity to him: all these expressions shew that he did not respect them. But is this all? No matter whether he cared for them or no, if hee did reward them, no, this is not all: he saith, they were vaine oblations, hateful to him, unprofitable to them; such as hee would hide his eyes from, and stop his eares at. When you spread forth your hands, I will hide mine eyes, &c. It is strange (one would think)

## Cap. 3.

think) that God should so sleight his owne Ordinances, so abhorre such Pious and religious services, so precisely and plentifully performed in honour of his Majesty, and obedience to his command. What is the reason of this cold affection in God toward these sacred Ceremonies? Himselfe giveth the reason, *ver. 15. Your hands are full of blood*: they did lie without repentance in their sinnes, and in such sinnes as were of a high nature; injustice, and unmercifulnesse, oppression of widows and fatherlesse, *ver. 17. bloody sinnes, crimson and scarlet sinnes*, *ver. 18.* and therefore did God abhorre and loath their duties of religion; so farre was he from accepting them.

The second place is like unto this, it is *Esay 58.* I will not put downe the words at length, because each one may easily see and read them: but in them wee may consider two things. 1. *What the good duties were*, which were done by persons polluted with the guilt, and continuing in the practise of great sinnes. *ver. 2. They sought him daily, and delighted*

to know Gods wayes, they did aske of him the ordinances of justice, and tooke delight in approaching to God, .i. they came to Church duly, flocked after Sermons, and resorted to Gods Priests to be instructed: was this all? No, *They fasted, they afflicted their soules, ver. 3. They hung downe their heads like bull-rushes, and spread sackcloth and ashes under them, v. 5.* These were more then ordinary duties, of such severity, and so unpleasing to nature; that many good men are content to shift them off, and Christ durst not put his Disciples to them, as wee may see *Mat. 9. 16, 17.* Yet were these harsher exercises of piety and repentance taken up by them; with a conceit (doubtlesse) of high asseption, and an expectation of some great rewards, as appeareth by their expostulation with God. *ver. 3. Wherefore have we fasted, and thou seeest it not? wherefore have wee afflicted our soule, and thou takest no knowledge?* 2. We may consider the welcome they had, it was very cold and course, *ver. 3. Thou seeest us not, thou takest no knowledge:* and *ver. 4. God granteth, hee did not re-*

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spect them: for, he assigneth the reason why he did not; *Ye fast for strife and debate, and to smite with the fist of wickednesse,* and ver. 5. *Is it such a fast that I have chosen, &c.* It is as if he should have said, You fast and pray, and think much that I should not shew my selfe kinde and loving to you, and reward you for your paines: but you need not wonder, nor murmur at it, I have too much cause to neglect you, you are oppressours, cruell exactours of your debts, penurious Charles, which hide your selves from your owne flesh, &c. and as long you are such, I will never accept your devotions. Wee have too many (it is to be feared) such among us, who lye in oppression, unmercifulnesse, and dutifulnesse to superiours, and perhaps in lecret wantonnesse and uncleannesse, sensuality and drunkennesse; and yet while they lye in these sins, they frequent such Churches as they please, repaire to Ministers to be resolved in points of conscience, and to be instructed in the duties of their places, they pray in their families, and perhaps by themselves in secrete, catechise

chise their servants, keepe the Lords day with more then ordinary, or (perhaps) necessary strictnesse. These are good duties, and yet not accepted, not regarded while performed by persons lying in such finnes. As *Achans* stolen commodities hindred the prosperity of Israel in their warres, and as the *Coloquintida* in the pot poysoned all the pottage, and a dead Fly putrifieth a whole box of oynment: so, one proud presumptuous sinne committed and continued in by a man regenerate, putrifieth all his devotions and religious actions, and depriveth them of their present glory and acceptation. It is true *merita reviviscant*, these good actions may (haply) live againe, but it is *quoniam de resurgimus de peccato*, when they that lye in sinne, rise out of it by true repentance, and not before.

And so I have done with the wofull effects of presumptuous finnes, or the mischieses that befall such persons as grieve the Spirit.

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## CHAP. IIIL

*Antidots, by which a Regenerate man may be preserved from presumptuous sins.*

**H**Aving thus declared the nature, danger, and possibility of cōmitting presumptuous sins, it is requisite that I shew the meanes of preventing and curing these sinnes. For, as it is necessary for a Physitian to prescribe his Patient *several Preservatives* against such dangerous diseases as he findeth him inclinable to, and *several Remedies* to recover him, if hee chance to fall into them, and therefore a good Physitian will doe the one, as well as the other: so, it is very fitting for us, to whom God hath committed the over-sight of peoples soules, not only to signifie what deepe and dangerous diseases of spirit men are subject to, (even such men as have the best and ablest constitution of soule;) but also to furnish them with rules by which they may be enabled to prevent them, and by which, if they be by occasion seized

seized on by them, they may be directed how to rise out of them againe. And therefore I come now to acquaint you, both with the *Antidotes* against, and the *Remedies* for presumptuous sins, and the mischiefs attending them. And first of the *Antidotes* by which they may be prevented: which is the *fourth* generall point which I propounded to my selfe to insist on.

These *Antidotes* are of two sorts.

1. Such as are to be used *at all times* for the breeding of a good *habituall* ability in us of abstaining from these wilfull sins, at what time soever wee shall bee tempted to them. 2. Such as may be used *in the time of temptation*, to furnish us with an *actuell* ability of resisting the temptation, and forbearing the sin wee are tempted to.

The *Antidotes* of the first sort, may be these. 1. Prayer, 2. Feare. 3. Sobriety. 4. Abstinence from smaller sins. 5. Diligence in some good callings. 6. Setled resolutions, and if neede be, Vowes. 7. Sanctified use of afflictions.

*Antidotes.*

Habituall.  
Daily preservatives.



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1. Pre-  
serva-  
tive.  
Prayer.

## 2. A rectified understanding.

The first of these, is, *Prayer*: which is indeed a medicine for all maladies, a *Catholicon*, a *panacea* that preventeth all *sinnes*, recovereth all *sinners*. I might here with some of the Fathers enlarge my selfe in the praise of *Prayer*, but that would be ~~unprofitable~~ a thing unfit for my purpose. A good preservative it is against temptations and sins; and therefore our Saviour Christ maketh use of it himselfe, for the upholding of his Disciples under an approaching temptation, as wee may see *Luke 22. 31, 32*. *Satan hath desired to have you, that he might sift you as Wheat: but I have prayed for thee, that thy Faith faile not*. And as he used it himselfe, so hee commended it to his Disciples, as a preservative of singular efficacy, *Mat. 26. 41*. *Watch and pray, that ye enter not into temptation. Pray; but why? that ye enter not &c.* .i. that ye be not overcome and drawn into sinne by the force of temptation: 'tis a meanes therefore to keepe from temptation and sin. Hee did not onely prescribe it them for their preservation,

but

but commendeth it to us for a standing remedy, in the Lords prayer, when hee bids us say, *Lead us not into temptation, but deliver us from evill.* The efficacy of it S. Paul knew full well, and therefore when he was buffered with a temptation to some great sin, hee betaketh him to his prayers, and beseecheth the Lord thrice, *that this messenger of Satan might depart from him,* 2 Cor 12.8. And what was the issue? his preservation from the sin suggested, *My Grace is sufficient for thee.* Indeed Saint Paul was now in an actuall combat with Satan, in apparent danger of some haynous sin; and therefore he prayeth, and his prayer relieveth him: but did he use it for a dayly preservative. No doubt he did: for he knew very well how restlesse the devill is, and how ready to make use of all occasions to draw men to finne, and how suddenly a temptation (as often times the winde doth) might arise; and hee knew too, that if prayer could help him at a pinch, & sustaine him when he was pusht at, it would be much more able to strengthen him *extra pugnam* out of

X 4

tempra-

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temptation; and therefore in discretion would alwayes be using it. In *Eph. 6. 18*, having *described* the number, the nature, and the power of our spirituall enemies, and *directed* us what armour to put on for the defence of our soules, and the quenching of all fiery darts; he closeth up his direction with a serious advice, to *pray alwayes with all manner of supplication and prayer in the Spirit*: .i. to pray with strong affections fervently. For, as sacrifices were not accepted, but when they were offred up with fire, so, prayer hath no force except the fire of fervent affections be in it. Now the reason, why prayer is so good a preservative, is. 1. Because, *all our ability to avoyd sinne, cometh from God*, and from those speciall ayds which hee sendeth us in the time of triall. *Except the Lord keepe the Citie* (saith David 127.1.) *the watchman waketh but in vaine*: so, except the Lord guard our soules, our vigilancie and custody of our selves is to little purpose. *Wee are not sufficient of our selves to think any thing*, .i. any good thing of our selves: but our sufficiencie is

of

of God, saith S. Paul, 2 Cor. 3. 5. Much lesse can we do any good, or avoyd any sinne without the help of God. We are like to frantique persons (saith *Musc. law*) of our selves very ready to flie out in a head-strong manner into many disorders, as the Prophet intimateth in his earnest petition, *Psal. 19. 13. Cobibe servum tuum, Keepe back thy servant from presumptuous sinnes.* If we doe stand, it must be in the strength of God, as Saint Paul ingenuously confesseth for his own part. *I can doe all things* (saith hee;) a proud word, had he said no more; but he addeth, *through Christ that strengthens me, Phil. 4. 13.* In another place he saith, *The Lord shall deliver me from every evill work, and will preserve me to his heavenly Kingdome. &c. 2 Tim. 4. 18.* Hee knew hee should finally avoyd all sins against conscience, and so be saved: but from whence this ability came hee acknowledged, *The Lord shall deliver mee, &c. They came about mee like Bees* (saith David, *Psal. 118. 12.*) *but in the name of the Lord I will destroy them: .i. by the power of God, (for his Name signifieth his power.)*

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\* Socrat.  
Ecclesiast.  
book 1. c. 3  
About  
noon, he  
day (som-  
what de-  
clining, he  
saw in the  
sky a light-  
som pillar,  
in forme  
of a Crosse,  
where-  
in these  
words  
were in-  
graven, *In  
this over-  
come.*

power.) So may we say of temptations to sinne, they come about us like Bees, (buzzing into our minds evill thoughts, and preparing to sting us by drawing us into consent: ) but it is in the name and by the power of the Lord that we doe destroy them. And therefore the Apostle saith expressly, *Rom. 16. 20. The God of peace shall tread downe Satan under your feet.* If he be trodden downe, it is God that doth it for us. \* *In hoc signo vincas.* In this signe, (or by him that was crucified on this Crosse, and represented by this signe) thou shalt overcome, was the miraculous instruction given to great *Constantine* in his journey to fight with his enemies. And *in hoc signo vincimus*, by the power of his crosse do we overcome sin and Satan in our earthly warfare. And therefore to pray earnestly to God from whom our help commeth, must needs be a soveraigne preservative; had wee strength in our selves we needed not prayer: but having none but what God imparteth, we must pray, if we will have it. *Secondly,* God hath made and ordained prayer to be  
the

the meanes of obtaining his help : and therefore it must needs be a singular defence to the soule. I prove this by that speech of our Saviour, *Math. 7. 7. Aske, and it shall be given you ; seeke and ye shall finde ; knock and it shall be opened to you. For every one that asketh, receiveth ; and hee that seeketh findeth ; and to him that knocketh , it shall be opened.* In which words, 1. God promisseth to give us all good things, (among which, help to a voyd sin is none of the least) 2. He requireth a condition to be performed, and that is prayer, set out under three forms of speech, *Aske, seeke, knock.* all of these, are no more then this, *Pray and ye shall speed.* I might add many places more, wherein prayer is urged by a promise of hearing and answering, and consequently required as a condition : namely, *Psalm. 50. 15. Call upon mee in the day of trouble, I will heare thee, &c.* And *Jam. 1. 5. If any man lack wisdom, let him aske of God, &c.* But I forbear.

The evidence of this made the Ancients to call prayer *Clayem celi*, the key of heaven, because it openeth heaven and

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and all Gods heavenly treasures; *Iannam* *Paradis* the gate of Paradise, because it letteth men in to God, and bringeth them with their requests into his presence. I may add *Canalem gratia*, a chappell, or conduit pipe by which the full streame of all necessary graces is derived and brought home to us. Nor hath God unfitly appointed this to be a meanes of obtaining all blessings, and among them, his gracious assistance in time of need: because it is an act and exercise of the soule, by which we doe actually declare and acknowledge our absolute dependance upon him for all things necessary, and by which (for this followeth the other) we doe abase our selves, and give glory to him, testifie our owne emptinesse; and his fulnesse, yea and faithfulnessse and kindnesse toward us his poore creatures. If therefore we would have *Grace to help in time of need*, Heb. 4. 16, strength and ability to forbear presumptuous sins; let us goe for it to the throne of Grace, and be frequent and fervent in prayer. That is the first preservative.

A se.

A second is *Fear*. Happy is the man that feareth alway; (saith Solomon) *Pro.* 28.14. Why happy? Because hee escapeth mischief, as the antithesis in the next words sheweth, *But he that hardeneth his heart, shall fall into mischief.*

There is a three-fold feare. 1. Of God. 2. Of sinne. 3. Of a mans owne pronesse to fall into sinne. Each of these holy feares is a good preservative.

1. *Fear of God*; God is to be feared, as he is the Judge of the world, and consequently, armed with two terrible things. (1) *Ability* to punish all evill doers. (2) *Authority* to punish them; Every Magistrate (who is Gods Deputy on earth) hath both these, as we may see, *Rom.* 13.4. *Hee beareth not the sword in vaine.* Hee beareth the sword, that is implied, and there is his power and ability to curb offenders: hee beareth it *not in vaine*, .i. God hath put it into his hands, not to brandish, but to smite with, when hee hath occasion, as the next words shew, *For he is the minister of God, a revenger, to execute wrath upon him that doth evill:* there is his authority.

Now,

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1. Preservative.  
Fears.



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Now, because every Magistrate is thus armed; therefore hee is to be feared by every evill doer *actually* or *potentially*. For so saith the Apostle; *But if thou art that which is evill, be afraid: for he beareth not the sword in vaine.* And this feare of the Magistrate is a meanes to restraine transgressours; for surely that is the reason why the Apostle biddeth such to feare. Much more is the supreme Magistrate of Heaven and earth furnished with these two, and therefore is to be feared: and this feare is very availeable to hold in offenders, as appeareth by many examples in Scripture, and these among the rest. It is said of *Iob*, *He was a good man, and eschewed evill*; but what was it that made him eschew it? The words adjoyned doe tell us; *Hee feared God*, *Iob* 1. 1. When good *Obadiab* was sent by his Master, King *Ahab*, to fetch the Prophet to him, having found him, he moveth him to goe along with him, and not expose him to certaine death and danger, with these words; *I thy servant feare the Lord from my youth. Was it not told my Lord what I did, when Iezabel*

*flow*

slaw the Prophets of the Lord? how I hid  
an hundred men of the Lords Prophets by  
fifty in a Cave, and fed them with bread  
and water. &c. 1 Kings 18.12,13. In this  
motive hee mentioneth two things,  
(1.) His inward qualification; I feare God,  
(2.) His outward pious actions proceeding  
from that inward good temper; I hid  
and fed the Prophets. When the Queene  
did breath out slaughters against them,  
and other Courtiers were assistants to  
her in her cruelty, my hands were not  
embrued in their bloud; but imployed  
in their protection and sustentation, for  
I feared God. By these two examples we  
see how strong a bridle the feare of God  
is, to hold men in from sin. The effica-  
cie of it may be further shewed by two  
other examples of men wallowing in  
foule sinnes for want of it. The first is,  
Gen. 20. 11. Where *Abraham*. being asked  
why he did not plainly professe *Sarah* to  
be his wife in *Abimelechs* Court, telleth  
his very thoughts, which were two;  
first, that those wicked people would  
kill him, and so take away his wife from  
him. 2. That they would doe so, be-  
cause

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cause there was no feare of God among them *Because I thought* (saith he) *surely the feare of God is not in this place; and they will slay mee for my wives sake.* Because they wanted Gods true feare to damme in the floods of their wicked lusts; therefore he thought their lusts would overflow and breake out into murder. The feare of God therefore, is a flood-gate to stop the course of ungodlinesse in men. Another instance is in *Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18.* Where (1.) the Apostle reckoneth up many great impieties raining in the hearts and lives of men. *There is none righteous, all are unprofitable, their throat is an open Sepulchre, the poison of Asps is under their lips, their mouths are full of cursing and bitterness, their feet are swift to shed blood, &c.* Foule matters all. (2.) He assigneth the reason of all these prodigious iniquities, *ver. 18. There is no feare of God before their eyes.* If the want of Gods feare be the cause of such hearts and lives, the presence of it must needs be a means to prevent or expell them. And therefore *Nehemiah* doth impliedly commend

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commend it to the Jewes as a preservative against oppression, *Nehem. 5. 9.* in these words; *Ought ye not to walk in the feare of God, for the reproach of the Heathen?* The words are virtually a compound proposition, and may be resolved into these two simples. 1. For the honour of God, who is reproached among the Heathen, through your misdemeanors, forbear to oppresse your brethren. 2. To that end walk in the feare of God, have his justice and severiry against sinners alwayes before your eyes: for if you doe so, it will keep you from such foule faults as become not Gods people. It is ordinary in Scripture to couch a reason, or a rule, or a remedy against a sinne, under the forme of an exhortation, ( as I noted in the opening of my Text ) for brevity and elegancies sake: and so doth *Nehemiah* here.

You see by these places, the force of Gods *Feare* in restraining grosse sinnes, that are under the power of will. And therefore it is not unfairely compared to the rudder of a ship, which is able to turne the ship about ( though it bee a  
Y big

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\* Tertul.  
præscr.  
adver. hæc.  
Vbi Deus,  
ibi metus in  
Deum, qui  
est initium  
sapientiæ;  
vbi metus  
in Deum ibi  
gravitas ho-  
nesta, dili-  
gentia atto-  
nua, cura  
sollicita, &  
adlectio ex-  
plorata, &  
cōmunicatio  
deliberata,  
& promotio  
emerita, &  
subiectio re-  
ligiosa, &  
appetitio de-  
vota, & pro-  
cessio mode-  
sta, & eccle-  
sia unita, &  
Dei omnia.

big and massie body) when it commeth neere any rock, quick-sands, or dangerous places, that it dash not upon them, fall not into them, except a tempest violent and boystrous doe rise unexpectedly, and rush it suddenly upon them.  
\* *Where God is, (saith Tertullian) there is the feare of God, which is the beginning of wisdom: where the feare of God is, there is honest gravity, carefull industry, diligent reading, deliberate conferring, religious subjection, modest procession, devout comming to Church, and peace in the Church, with every thing that becommeth God: and therefore no deliberate sins, for they become him not.*

Thus of the first Feare.

The second Feare necessary for the prevention of sinne, is, *Feare of sinne*, as of an edge-roole, or a deadly poyson, which can and will destroy the soule which entertaineth it. Of this feare and the effect of it we have an example, *Iosh. 22. 15, 16, 17, 18.* When the Reubenites and Gadites, departing from the other Tribes to their inheritances, had built a great Altar upon the banks of Jordan, (that

(that it might be a monument to teach posterity, that though the river divided them from the rest of the Tribes, yet they were but one people:) the children of Israel suspecting that they had an intent of revolting from their God, were smitten with a great feare, and expostulated with them to this effect; *What a trespassse is this that you have committed, to turne away from following the Lord, &c. Is the iniquity of Peor too little for us, from which we are not cleansed unto this day, &c. but that yee must turne away this day from following the Lord? It will be, seeing yee rebell to day against the Lord, that to morrow hee will bee wroth with the whole Congregation.* We see in this story, <sup>(1)</sup> that the Israelites were extremely afraid of this supposed sinne, because they had sorely smarted for the like, and the prints of Gods rod were not all worne out untill that day: <sup>(2)</sup> that this feare made them presently put in, and use meanes to prevent the consummation of that idolatry which they imagined was begun. The same force will this feare of sinne have in every man in

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whom it reigneth : which St. Paul knowing, suggesteth it to the Hebrews as a meanes to keep them from falling away, *Heb. 4. 1. Let us feare* (saith hee) *lest a promise being left us of entering into his rest, any of you should seeme to come short.* Any of you should come short, that is his meaning : (for this word *seeme*, *redundat*, is put in, (perhaps because the propriety of the tongue requires it, \*but carrieth no force with it, and to it doth in other places, viz. *Luk. 8. 18. 1. Cor. 11. 16.*) his intent is, as wee may see in the verses following, to dissuade them from unbelieve; and his meanes to effect this, is the possibility of them with a feare of the mischief of it, exclusion from the promised rest. Feare of mischief by sinne breedeth a backwardnesse to it, even when temptations, occasions, and all things provoking to the commission of it are ripe and ready. Nor could the devill ever draw us so easily into sinne as he doth, if he did not beset us and take away the feare of sinnes dangerousnesse from us; which hee laboureth to doe by presenting

\* See more  
pag 336.

ting to our considerations all the conveniences that may bee gotten by the sinne tempted to. For sinne in the Devils hand is like a picture with two faces, the one of some *beautifull piece*, the other of some *ugly monster*: of both these faces the Devill makes use. When he would draw a man to sinne, hee setteth the best face of sinne before him, and suggesteth the pleasure, profit, credit, ease, advancement that may come thereby. Thus he dealt with Eve, Gen. 3.5. *In the day yee eat thereof, your eyes shall be opened, and ye shall be as Gods knowing good and evill.* But when he would bring a man (the sinne being done) into despaire of mercy, hee representeth unto him the true, naturall, and monstrous face of it, and whispereth into his minde, the misery and mischief which it hath exposed him to. We should therefore take heed of the Devill, when hee thus transformeth himselfe into an Angel of light, and labour to behold sinne alwayes in its naturall hue: for it would be as effectuell in driving us from it, as our beholding of it



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Epist. 3. de  
vita cle. ad  
Nepotian.

in its borrowed beauty is, to draw us into it. A man that through ignorance or foole-hardinesse, is not afraid of a Lion, will not avoid him, though hee meet him in the street; nor will one that feareth not poyson as a thing destructive to nature, forbear to drink it, if it bee sweet: but you can hardly perswade a man that feareth a Lion, to come within the sight of a Lion, or one that apprehendeth poyson to be a deadly thing, and therefore feareth it, to let downe the least drop. *Libenter carbo poculo, in quo suspitio veneni,* saith S. Hierom, *I will willingly want that cup, where in there is but a suspicion of poyson,* and so will any man that is afraid of it. S. Paul knowing a Viper to bee a deadly creature, and therefore justly fearing it, when hee spied it on his hand, hee presently shook it off, *Act, 28.* So a man that seriously apprehendeth every sinne against conscience to be a *Lion*, a *Viper*, a *cup of deadly poyson* to the soule, and so feareth it, will quickly shake it off, and the first motions by which this Viper leaperth upon him, before it fasten.

The

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The earnest intreaties of a father, the teares and naked breasts of a mother, are strong cords to bind a mans conscience with, and deliuer him up as a prisoner to the Devill: *Sed facile rampant hac vincula amor Dei, & timor gehenna,* but the love of God, and the feare of hell (saith St. Hierom) will easily snap these cords asunder. I remember, how *Hypatia* a learned woman (but a Pagan) who lived in St. Cyrils time at *Alexandria*, cooled the lust of an amorous young man, who for a great while together would not be said *noy*. Shee appointed him to repaire to her at such a time as it was to be with her after the custome of women (though he knew it not:) and when he came, shee shewed him somewhat that disheartned him. In like manner, when men are very hot and earnest in their sinfull projects, a thorow and home consideration of the filthinesse and fearefulnesse of those sinnes which they have in chase, will discourage them in their pursuit: provided, that they apprehend it to bee, and feare it as it is, the farre greatest evill in the world.

Hier. ep. 1.  
ad Heliod.

Langi not.  
in Niceph.  
eccl. hist.  
l 13. c. 16.  
ex Suida.

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Two things we may truly say of sinne, and of the mischief which it exposeth the sinner to: 1. That it is greater then any calamities which can befall a man in this world because hee will not sinne. 2. That it is greater then can be countervailed by any good that may be gotten by the commission of a sinne.

1. The mischief that may come by sinne, is greater then any misery that may befall a man because hee will not sinne: It is so in *two respects*;

(1.) Of the *duration*; All the calamities, which can befall a man by the hand of Gods providence, or the common accidents of life, or for righteousness sake, are limited to this life, as our Saviour intimateth, *Matt. 10. 28. Fear not them that kill the body.* It is as much as if he had said; That is all they can do, that is as farre as they can goe. And this *Iob* intimateth also, *Iob 3. 17. 18, 19, &c.* where speaking of the grave, he saith: *There the wicked cease from troubling, there the weary be at rest: There the prisoners rest together, and heare not the voyce of the oppressour. The small and great are there,*

there, and the servant is free from his Master. In which words we see, that Iob took the grave to bee a bed of rest, and death to bee (as it is) *terminus malorum*, the end of all calamities incident to this mortality: And therefore hee wisheth himselfe in the grave, that hee might be free from the smart which he felt. *I returned* (saith Solomon) *and considered all the oppressions that are done under the Sunne: and behold the teares of them that were oppressed, and they had no comforter: and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead more than the living, &c.* Ecclel. 4. 1, 2. In these words the Preacher implieth, that death putteth an end to all those teares, and temptations, and oppressions which can be occasioned by any man, (or any thing but sinne: for this is the reason why he applaudeth the condition of the dead above the living. But the miseries annexed to sinne are longer lived, and are gnawing upon the soule when the wormes are feeding upon the body; death doth not terminate them, nor the resur-

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(2.) It is so in respect of the *certain-ty*. A man may live a great while in the world, and yet scape many a mischiefe; yea such mischiefes as seeme to hang over his head, ready to overwhelm him, yea such also as are perhaps intended him for keeping a good conscience, and abstaining from sinne.

For

For God (saith the Apostle) knoweth how to deliver the godly from temptation; how to preserve them out of troubles and trialls in this world: but no man can live in presumptuous sinnes, and die in them likewise, but hee shall be sure to fall into inevitable misery. Christ did once priviledge his servants from the hurt of serpents, and poyson, *Mark. 16. 18.* They shall take up serpents; and if they drink deadly poyson, it shall not hurt them; &c. but he never made any man sinne-proofer, but hath peremptorily denounced tribulation, and anguish, indignation, and wrath to the soule of every man that doth evill; *Rom. 2. 8, 9.* and hath irreversibly said, The soule that sinneth, (i. deliberately and finally) shall die; *Ezek. 18. 20.* It is the irrepealable sentence of the Law; and therefore the Apostle calleth the Law, the strength of sinne; *1. Cor. 15. 56.* because the sentence of it enableth sinne to destroy the soules; as the Law which maketh Felony to be a capitall offence, giveth it ability to cut off, and take away the life of the Felon. And therefore for this cause also,

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So, the mischief of sinne is greater then the hurts that can come by any other meanes whatsoever, and among them by his care to avoid sinne. Now, the sound apprehension of this excessive hurtfulnesse of sinne above all other evils, and the feare of it more then of any other, is a very forcible preservative against sinne. For, as the Asse, who is afraid of a whip, or a cudgell, (and therefore would feelee the smart of neither of them, if hee could chooseth) but is more afraid by a naturall instinct, of the fire; will never bee drawne to goe into the fire by the smartest lashes of the whip, or the shrewdest bangs of the cudgell, but will endure the paines of them even to death, rather then set his foot into the fire, because though hee feareth them, yet hee feareth this most. So, a man who is more afraid of hell-fire (which is the proper punishment of sinne) then of any temporall crosses; though he be afraid of these, and would shunne them if hee could; will yet bee content rather to endure these, then to commit sinne, and so cast himselfe into hell,

hell, because though hee be afraid of these as petty evils, yet hee is more afraid of sin and hell, as greater evils.

Secondly, as sinne is annexed with greater miseries, then any that can seize upon us by other means, so it is attended with greater then can be recompenced or balanced by any good attainable by sinne, as wee are taught by our Saviour, *Math. 16.26. For what is a man profited, if hee shall gaine the whole world, and lose his own soule? or what shall a man give in exchange for his soule?* In which words (1.) Hee sheweth us, *what is to be gotten* by sinne at the most, the whole world: (and yet who ever got the tenth part of it by any sinfull course?) and *what may be lost by it*, a mans owne soule, (which can be lost by nothing else,)(2.) Hee compareth the gaine and the losse together in an interrogatory manner, *What will it profit?* &c. and strongly denieth the gaine to be such as can counterwaile the losse (for this interrogation is equivoilent to a vehement negation; What will it profit? is as much to say, as, without question it will not profit.) Now if the  
gaine



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Hier.ep. 4.  
ad Ruit.

gaine of a world by sin will not be able to lie in balance with the damage that the soule may sustaine by it, what proportion is there betweene the getting of a few pounds or pence, of a little vaine breath, or a sleight preferment, or a few meales meats (for which sometimes men crack their consciences,) the utmost ordinary possibilities of sin, and the lamentable and eternal ruine of the soule? which made S. Hierom to call up. on *Rusticus* in the words of our Saviour, *If thine eye offend thee pull it out, if thy right hand offend thee, cut it off; for it is more profitable for thee that one of thy members should perish, then that thy whole body should be cast into hell: Nulli parcas, ut soli parcas animæ, Spare nothing, that thou mayst spare thy soule.* Were this transcendencie of sins danger above all advantages by sinne, well received into the minde, and consequently a strong feare of sin substantially rooted in the heart, men would not be forward for the getting of some slavish contentments in a sinfull way, to runne the hazard of losing their soules. For, that which maketh them

them so ready to nibble at any sinfull bait, is, a false opinion, that though some inconvenience may redound unto them by sinning, yet not so great, but that it may be countervailed by what they shall get by their sin. Apprehend it, feare it therefore as an unmatched evill, and thou wilt not easily defile thy fingers with it.

The third requisite for the prevention of sin, is, a feare, or *jealousie* of a mans owne pronenesse to fall into it. This is commended for this purpose in many places, *Rom. 11. 20. Be not high minded, but feare,* saith *S. Paul.* His scope is there to preserve the Gentiles from unbelief, lest (as the Jews were,) they might be broken off from Jesus Christ, that olive into which they were ingrafted, as we may see *ver. 19, 20.* For the effecting of this their preservation, he prescribeth them a means, and that is, a suspicion and humble feare of their possibility and propensnesse to fall into unbelief. It is commended for the same use to the Corinthians, *1 Cor. 10. 12. Let him that thinketh he standeth, take heed lest he*

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*he fall.* The duty hee exhorteth them to in that Chapter, is, to avoyd all manner of enormous sinnes: *Lust not after evil things*, ver. 6. *neither be idolaters*, ver. 7. *nor commit fornication*, ver. 8. *nor tempt Christ*, ver. 9. *neither murmur ye against God*, ver. 10. This duty of avoyding these foule sinnes, he stirreth them up to by an argument drawne from the danger of them, manifested in the destruction of many thousand Israelites in the Wildernesse, whom God severely punished for examples to us upon who the ends of the world are come, ver. 11. This done, he shutteth up his exhortation with a rule or direction to them, how to keepe themselves upright, *Let him that thinketh hee standeth, take heed lest he fall.* His meaning is, Let him that standeth, take heed; not, let him that seemeth to himselfe to stand, but indeed doth not. For, how can a man fall, who standeth onely in his owne apprehension, and not indeed? The word in the originall is *συνίσταμαι*, in Latin *videtur*; which in our English is sometimes translated *he thinketh*, and sometimes

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times *hee seemeth*, and many times is a meere expletive particle, which rather filleth up the sentence, then addeth any thing to the sense. M.<sup>a</sup> *Isaac Casaubon* citeth divers places in the Roman Historians, in which this word is so used. Among the rest, there is one out of *Capitolinus*, where speaking of a certain Poem, he saith, *Epigramma videtur extare*, the Epigram seemeth to be extant; and then presently setteth down the Epigram it selfe: whereby it appeareth, that to *seeme* to be extant, and, to *be extant*, is all one. <sup>b</sup> *Salmasius* hath gathered divers sayings to the same purpose, both in Historians, and other Writers. And after both them <sup>c</sup> M. *Merick Casaubon* hath observed the like manner of speech, not onely in *Optatus*, but in the sacred Text also; such as these are; *If any man seeme to be contentious*, 1 Cor. 11. 16. that is, if any man be contentious. And *Heb. 4. 1. Let us feare, lest a promise being left us of entering into his rest, any of you should seeme to come short of it*: that is, lest any of you should come short: for a *bare seeming* to come

Z short,

<sup>a</sup> *Is. Casaub.* in *Capitolin.* pag. 180. F. A.

<sup>b</sup> *Salmas.* in *lul. Capitolin.* pa. 106. E. & in *Acl. Lampid.* pag. 136. D. <sup>c</sup> *Mer. c. 2* *lul. in Optatum.* L. 1. pacy.

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short, without a *read* committing short, is not a matter of that moment, as might deserve so grave an admonition and caveat. And so againe, *Luke 8. 18, Whosoever hath not, from him shall be taken that which hee seemeth to have*: that is, that which he hath. For so this proverbiall speech is else where set downe, as *Mat. 13. 12, Mar. 25. 29, & Mark. 4. 25*. In some of which places, the thing taken away from him that hath not, is said to be the *Talent* that was committed to his trust. Besides, that which a man onely seemeth to have, but hath not, cannot be taken away; In like sort, *Mat. 10. 41, Οἱ δὲκρυβέντες ὑποὺν θρόνῳ, They that seeme to beare rule over the Gentiles*, as the old Church-Translation renderd it, is no more, but *Οἱ ἀρρενῆς, They that do beare rule over the Gentiles*; as it is *Mat. 20. 25*. In these and such like speeches as these, *δοῦναι, he thinketh, or he seemeth*, is a meere expletive particle, without any signification. And agreeably hereunto, I construe this place of the Apostle: and I have reason for it, because besides the frequent use of the word, a man cannot

in

in congruity be said to fall from that station, in which he never stood.

The thing therefore which is implied in that Apostolicall direction, is, that heed taking and feare lest a man should fall, is a very good help to keepe him from falling. It is also suggested to the Philippians for this end, *Phil. 2. 12. Work out your owne salvation with feare and trembling.* Worke out, &c. .i. by constancie in a godly life *make sure of heaven*; that is his exhortation: and that ye may continue in a holy course without foule finnes *Feare and tremble*; that's the qualification necessary for the enabling of the person to continue undefiled to the end of his life. In many other places besides, is this selfe feare pressed on men as a preservative against sinne, though not alwayes under the name of *feare*, but by other terms of like signification, viz. *spoke to your selves, take heed, watch, walk circumspectly, &c.*

And it standeth with reason, that it should be a good preservative. For,

1. It maketh a man to avoyd the presence, yea, and the neighbourhood

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of sinne so farre as is possible. For, being privie to his owne weaknesse and aptnesse to wound his conscience with sinne, hee considereth that if tempting objects be before him, they will greatly winne upon him, and therefore he shunneth them. Because we know how easie it is to set tinder or flax on fire, wee are very carefull to keep them alonder: so, the man that knoweth by experience, that the tinder or flax of his disposition, if it receive but a spark into it from any tempting object or occasion, will easily break out into a flame of evill action; useth the best discretion that he can to keepe out of temptation. He that findeth and feareth his pronenesse to drunkennesse and gluttony, will be carefull as farre as his occasions, and the lawes of friendship and humanity will permit him, to avoyd feasting and company-keeping; hee that suspecteth the issue of his inclination to uncleannesse, will keepe out of vicious company and occasions leading to that sin, &c. As he that feareth himselfe, is desirous with *DAVID* to keepe himselfe from his owne iniquity,

iniquity, *Psal.* 18. 7. that iniquity which he findeth himselfe more inclinable to, then to many others: so he is resolved with *David* to fly whatsoever may draw him to it, and to say, *Away from mee ye wicked, for I will keepe the commandments of my God*, *Psal.* 119. Occasions of sin doe alwayes put a man upon a necessary either of perishing, or vanquishing. So intimateth \* *S. Hierom*; *Why must you needs live in that house, in which you must needs either perish, or vanquish every day?* A timorous man is loth to be put to either, and therefore avoydeth them, and so by doing, many a sin also.

2. It maketh him arme and fortifie himselfe against the invasions of sinne, that if he should chance (as who is not?) to be suddenly assaulted, he might have wherewith to defend himselfe. The *Conie* is a feeble creature, and endued with a naturall apprehension of its own weaknesse, and therefore it useth to burrow it selfe in the ground, that it may retire thither, and preserve it selfe in the time of need. Men in times of Persecution are usually afraid of themselves,

\* Hier. ep.  
47. de sus-  
pecto co-  
tubernio.  
*Quid tibi  
necesse est in  
ea versari  
domo, in  
qua necesse  
habens qua-  
tidie, aut  
perire, aut  
vincere.*



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and because they are so, if they cannot avoyd all persons and places infected, yet they will be sure to eat and drink preservatives, to fortifie nature, and keepe the infected ayre from entring or fastening on them: So will a man doe in this case. Keepe out of all occasions of sin wee cannot in this life, wee must be daily presented with bewitching objects, and be in the company sometimes of ungodly persons: If wee would wholly avoyd the company of such, *Wee must goe out of the world*, saith *St. Paul*, 1 *Cor.* 5. 10. The necessities of life, and the condition of our persons and places will inforce our being, and sometimes our abiding also where wee shall have temptations enough: the jealous Christian therefore doth what is next to be done, strengtheneth himselfe before-hand against the encounters of sin, prayeth to God for ayd, promiseth often to God and himselfe, that hee will by the help of Gods grace keepe himselfe untainted. With *Iob* hee maketh a covenant with his eyes, with *David* he setteth a watch before the doore of his lips.

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lips, and doth whatsoever his understanding may tell him wil be a help, and his jealousie may stirre him up to make use of for the manning and fortifying of the castle of his soule, that sin may not enter.

3. This fearefulnesse will make him watch, that is, observe and mark every thing he doth, or is about to doe, that carrieth with it any semblance of sinne, that looketh like an enemy to his soule. For watchmen doe so, as we see by experience, especially in warres, for those that stand *sensinell* in a camp, doe heedfully marke and question every suspicious person that passeth by, and will know who they are, where they have beene, what they meane to doe, and whether they be friends or foes, before they let them passe. <sup>a</sup> *Hei mihi, Alas for me* (saith S. Bernard) *I see warres providing for me on every side, weapons, tentations, dangers fly about me, and assaile mee wheresoever I goe: which way shall I turne me? There is no safe being any where; I am afraid of every thing, of such things as delight mee, and such things also as molest*

<sup>a</sup> Bern. p.  
106 r. b.  
*Hei mihi,*  
*quia undiq;*  
*mihi tela*  
*video, undiq;*  
*tela volant, undiq;*  
*tentamenta,*  
*undiq;*  
*pericula; quocunq;*  
*me vertam,*  
*nulla est securitas,*  
*& quomodo*  
*tristant omnia.*

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*and make me sad.* The right temper of a timorous Christian. Well, for this cause he goeth as a spie wheresoever hee goeth, that he may be the readier to make his defence, if hee be put to it upon the sudden. A man that feareth he shall be poysoned, observeth his meat & drink curiously: he that goeth over a narrow bridge in feare, walketh ~~exactly~~ exactly, punctually, hath his eye on his feet: and hee that travaileth on the high way in feare, looketh before him, behind him, on this hedge, and on that, that so hee may not be knockt on the head suddenly, but may have liberty to cock his Pistoll, or to draw his sword, if hee be set upon. So watchfull also is the good soule that is jealous, and therefore misseeth many sins which otherwise would overtake him. For watchfulnes is much commended and magnified for this use in many places of Scripture: By our Saviour, *Watch, lest ye enter into temptation,* Math. 26. 41. By S. Paul, Eph. 6. 13, 14, *Stand, having your loynes girded: .i. Be provided for temptation, & then stand looking and watching for it: and by S.*

*Peter*

*Peter, 1 Pet. 5. 8. Watch, for your adversary the devill goeth about seeking whom he may devour.*

4. Lastly, this fearefulnesse maketh him resist manfully in the temptation. Feare doth not onely put wings to a mans feet, and make him flie, but mettall into his heart, and strength into his arme, and maketh him fight, (except it be a feare, accompanied with despaire of victory) which needeth not be, nor is not in the Regenerate.) A man who knoweth his body to be very penetrable, if hee should bee strongly smitten with a sharp sword, if at any time a sword be lifted up to strike him, will fence and ward off the blow as well as hee can; so, the man that feareth, a temptation to sin, if it be applied, will easily enter into his soule, and draw him to sin; doth not dally with it, and receive quietly the impressions of it, but opposeth the first on-set, and repelleth the first motion. Wee see that in all creatures capable of passions, one affection presently backeth another in its motion. For example, if any evill be  
pre-

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presented which exerciseth and exci-  
teth the passion of *fear*, if that evill be  
*not preventable*, this feare is accompanied  
with *griefe*; if it be, then it is attended  
with *desire* to send it going, and with  
wrath and *ire* against it, which stirreth  
up *resistance*. A worme, if it be trodden  
upon, feeleth paine, and is affected with  
feare and griefe: hereupon it turneth  
again, which is an argument of ire and  
endeavour to preserve it selfe; and hence  
we use to say, *Habet & musca splenem*, the  
very Fly is not without her spleen. Nay,  
in creatures without life, there is a kind  
of sense of such things as are destructive  
to them; from this sense comes *fuga*,  
a flying from those pernicious things,  
and *pugna*, a resistance of them. Fire  
when it is assaulted by water, as it hath  
an apprehension of it, and a feare lest it  
be quenched by it; so, it wrestleth with  
it, and laboureth to expell it, which is  
an act of ire. It cannot be otherwise  
with the jealous man; as he is afraid of  
the temptation that assaileth him, so he  
is irefull and angry against it, and his  
anger sheweth it selfe in *pugna*, in mar-  
king

king a quick resistance against it, and so preventeth or expelleth the sinne suggested. By all this that I have said concerning this holy feare, you may see what a good preservative it is against sinne: and therefore let him that would avoyd sin, and the bane which it bringeth, by grieving the Spirit, to the soule, be never without this three-fold feare, of God, of sin, of himselfe.

A third preservative is *Sobriety*, which if wee take it *strictly*, according to the common use of speech is a vertue opposite to excesse in *drinking*; if *largely*, a vertue contrary to excesse in the use of *all lawfull liberties*, eating, drinking, sleep, recreations, and our callings too. I take it here in the larger signification, for moderation in all these things. That this is a soveraigne help against sinne, I may proove by many testimonies of Scripture. In 1 Cor. 9. 25, 26, 27, the Apostle sheweth it by a comparison, in which are considerable two things, both serving to our purpose. 1. The proposition, ver. 25. *Every man that striveth for the mastery is temperate in all things: now they*

3. *Preservative.*  
*Sobriety.*

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*they doe it to obtaine a corruptible crowne, but we an incorruptible. In this proposition S. Paul sheweth us: (1.) What men doe that contend for a victory either in running or in wrestling: they are temperate in all things; in their apparrell, they are as lightly clothed as may be; in their diet, they eat and drink very little, they diet their bodies. (2.) Why they doe so, and that is implied in the first words, They strive for a mastery, they contend for a crown, a prize; and therefore they neither load their bodies with superfluous garments, nor their stomacks with superfluous meat and drink, because these things would hinder them in their contention, and make them lose the garland they strive for. 2. Hee applyeth this behaviour of theirs to himselfe: As they doe (saith hee) so doe I, So I runne, so I fight: I keepe under my body, and bring it into subjection, ver. 26, 27. And I doe it for the like end too, ver. 27. Lest that by any means when I have preached to others, I my selfe should be a cast-away, .i. I deny my carkasse many a pleasure, and abstaine from many a lawfull liberty*

liberty which I might peradventure use; by watchings, and fastings, and other severe exercises of holy discipline I keepe my body low, that so I might hold out in my Christian course to the end, and prevent such sinnes as might make God account mee a reprobate, a man unworthy of the crowne of glory. From both parts of this similitude we may collect, that, abstemiousnesse in the use of earthly contentments, is an excellent means to keepe men from stumbling, and falling by grosse sinnes in their Christian race, and consequently to enable them so to run, that they may obtain. This he setteth out likewise by the same similitude, 2 Tim. 2. 4, 5. *No man that warreth, entangleth himselfe with the affaires of this life, that bee may please him who hath chosen him to be a souldier, &c.* where also wee may have, 1. *The act, no man war- ring entangleth, &c.* And 2. *the intent, that he might please him whose souldier bee* u, (which he cannot doe if he play such pranks, and receive such foyles as be- seeme not a souldier) and hereupon he  
*exhor.*



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exhorteth Timothy to temperance, ver. 3. *Thou therefore endure hardnesse as a good soldier of Iesus Christ; and thereby thou shalt avoyd many a fore foyle, and abstaine from many a foule sin which would displease thy Captaine Christ, and displease thy selfe, (for this must be added to make up a full sense :) and then concludeth his exhortation with these words, Consider what I say, and the Lord give thee understanding in all things, ver. 7: as if hee should have said, This counsell which I give thee for the inhabling of thee, to carry thy selfe at all times in a pleasing manner to God, is very good, and very available for that end, if thou dost understand and wilt consider it well, & therefore think upon it. S. Peter also prescribeth it for the same purpose, 1 Pet. 1. 13. Wherefore gird up the loynes of your mindes, be sober, &c. Where, first he giveth his counsell in a metaphor, gird up the loynes of your mind; in which words Interpreters say, (1.) that he alludeth to the practise of travailing men in those Easterne Countries, who, because they wore long garments which reached*

reached downe to their feet, tuckt them up, and girt them close to them when they were to take a journey; that they might not by hanging under their feet either make them trip and stumble in their going, or at least occasion them to goe slowly. (2.) They say that he *intimates two things*; 1. That *earthly things* too much affected, (for then they become long garments) are *less* to a godly life, and meanes to make men stumble and fall into sin, while they are in the way of this life, travailing toward heaven; 2. That therefore they must be *tuckt up*, and girt *strait* about us, .i. used sparingly by every one that would not fall, and so be hindered in, or put by his journey to heaven: the sparing use of them therefore is a means to withhold men from sin, that is the *resultance* of the *metaphor*. Secondly, the Apostle giveth his advice *plainly* in the next words, *Be sober*; that so we might understand what hee meant in the metaphor of girding up their minds. And that we might see to what end hee adviseth to *sobriety*, hee *subjoyneth* in the  
verse

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verse following, *not fashioning your selves according to former lusts, &c.* Sobriety then will help well to keep the man regenerate from returning to former lusts and sins which he committed in his ignorance, before his conversion.

Hee presseth it againe as a good preservative, 1 *Eph. 5. ver. 8.* and somewhat more plainly then in the former place. *Be sober, be vigilant* (saith hee) *for your adversary the devill, as a roaring Lyon goeth about, seeking whom he may devour.* As if he should have said, You are all in a warfaring condition, in the field with an adversary, and he no simple one, but a Lyon, a roaring Lyon: a diligent adversary, who is alwayes going about seeking whom he may devour, i. draw into sin, for he hath no way to devour men by, but that: therefore doe you as souldiers in the field with an enemy would doe, they ply not their bellies, but use their meat and drink, and sleepe very sparingly, because, though this be not enough to prevent the mischief that is intended them by their enemies, yet it is one very good meanes of their safety,

safety, for it preventeth a sudden surprizall, and enableth them to make resistance: and so would a moderate use of meat, drink, pleasures, &c. keep you waking, and give you liberty to prepare for all encounters with the Devill, and consequently to defend your soules from the wounds of sinne.

To proceed a little more *particularly*. The sobriety which I commend unto you as a preservative against sinne, consisteth in three things. 1. *Sparingnesse in the use of such comforts as we do allow our selves.* 2. *A totall forbearance of some.* 3. *Abstinence from other some for a time.*

1. *Sparingnesse in the use of such comforts as wee doe allow our selves.* This our Saviour exhorteth us to, *Luk. 21. 34. Take heed to your selves, lest your hearts be over-charged with surfetting and drunkennesse, and the cares of this life, &c.* You may eat and drink, but take heed you eat not to surfetting, drink not to drunkennesse, exceed not the limits of temperance in these things. This *St. Paul* commendeth to our practise, *1. Cor. 7. 29, 30, &c. Let them that have wives, bee*

Cap. 4. as if they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. In which words, 1. hee permitteth us to buy and sell, to marry, to weep, to rejoyce, to use the world, to have, not onely our hands exercised in the use of these earthly blessings, but also our affections moved by them: but 2. hee limitteth us, and prescribeth the rule of moderation for us to goe by in the use of these things; for, to weep as if wee wept not, &c. is, to use and affect them remissely and coldly, and by consequent sparingly. *Timothies* necessities moved *St. Paul* to perswade him, not to limit himselfe to water, but to drink wine, 1. *Tim. 5. 23. Drink no longer water, but wine for thy stomacks sake, and thine often infirmities*: but yet he setteth him his bound, but a little. *Drink a little wine*, so may wee, for our healths sake, drink wine, and take the comfort of many other good things that are before us, but yet we must take but a little, never

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ver exceed in their use. Two things we owe to our bodies, *vitam, & valetudinem, life and health*: both these wee are bound to procure: and therefore, as every Israelite was permitted to gather so much Manna, as served for the maintenance of his family: So is every man allowed to take so much of these good creatures, as sufficeth for the preservation of his being and well-being. But as the Manna did corrupt, putrifie, and breed wormes, which was superfluous, so, will these blessings doe, if our hands be too deep in the use of them, and will breed some *worms* of pride, idlenes, forgetfulnesse of God, and many other sins.

Exo. 16. 16

Verf. 30.

2. This sobriety standeth in a *total forbearance* of some of these earthly contentments. Our Saviour telleth us, that there were some *which made themselves eunuches for the kingdome of Heavens sake*, Matt. 19. 12. His meaning is, that some who might have taken wives to themselves, as others doe, doe yet forbear, and leade a single life: and why? for the kingdome of heavens sake, .i. that they might be freed from

A a 2

worldly

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a Hier. ep. 3  
ad Demetr.  
-Non est ip-  
sa virtus,  
sed funda-  
mentū vir-  
tutum- gra-  
dus præbet  
ad summa  
scandenti-  
bus; nec ta-  
men si sola  
fuerit vir-  
ginem coro-  
nabit.

worldly cares, how to maintaine their wives and children, (for *hee that is married careth for the things of this world, how he may please his wife: but hee that is unmarried, careth for the things that belongeth to the Lord, how hee may please the Lord*, 1. Cor. 7. 32, 33.) and consequently from those sinnes which are either annexed to, or springing from cares, and so, may bee sure not to misse that heavenly kingdome, of which too many through these occasions come short. *Virginity* (saith <sup>a</sup> St. Hierom) is no vertue of it selfe, but it is a good foundation to build a vertuous life upon; it is a good step or help to such as are climbing to perfection, and yet if it be alone it will not crowne the Virgin. The like may bee said of abstinence from certaine meats and drinks: In it selfe it is a thing indifferent, and pleaseth God no more, then the use of them doth; but yet it may be a good help to many vertues, and is a good preventer of many vices. And therefore, as some men doe make themselves *eunuchs* for the kingdome of heavens sake, so it is not amisse for others

to abstaine wholly from some kinds of meats and drinks for Heavens sake. Surely that which St. Paul meant, when he said, he *beat downe his body*, was, that hee did wholly deny it some pleasing and desiraeable things, that hee might thereby prevent such sinnes, as being admitted might have made him a cast-away. Wee finde by experience, that our affections are more strongly set, and our minds doe more constantly runne on some kinde of delights then on others, *trahit sua quemque voluptas*, every man hath his proper pleasure: we finde also, that in the use, or for the sake of some foolish contentments, wee have often overshoot our selves, and broken the back of a good conscience. From the use therefore of such things it is our wisdom, and our safety wholly to abstaine. For example, if a man doe strongly delight in wine, and bee very apt to forget himselfe when he is drinking of it, what matter were it if such a man did wholly forbear it? It would keep him unspotted from many a sinne, not to meddle with it. And if a man



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finde himselfe very much enclined to gaming, and know that hee hath often beene occasioned by it to sweare and curse, and neglect his calling; waste his time, and spend his money, &c. it would bee a point of discretion for such a man to forbear such gaming as doth thus over-master him and draw him into sinne. Many a foule sinne would be prevented, if men would circumsise their pleasures, and wholly deprive themselves of the use of some unneccessary contentments.

3. This sobriety lieth in *abstinence*, in a cessation at convenient times from the enjoyment of pleasures and comforts as wee ordinarily use. *Defraud not one another*, but *bee with consent for a time*, *give your selves so fasting*, as *saith S. Paul, 1. Cor. 7. 5.* In which hee giveth a double counsel to the *thians*; the one intentionally and directly, *defraud not one the other*; .i. let not husbands and wives deny one the other the use of their bodies, for feare lest Satan take occasion hereby to tempt them to adulter-

adultery: the other *occasionally* and by intimation, *except it bee with consent for a time, that yee may give your selves to fasting and prayer.* And here he counsel-  
leth to a two fold abstinence at some convenient time. (1) Abstinence from the use of the *marriage bed* with mutuall consent. (2) Abstinence from our *won-  
ted food* that ye may give your selves to fasting, &c.

It is good therefore for men some-  
times to forbear the use of these and  
liberties, for those good ends,  
may bee effected thereby. Sir  
speaking of *Lent*, saith to  
it is to the *Italians*, 1. a  
week sine, which otherwise  
ould waxe unconquerable  
a Nation given to sensuali-  
ty, murder, and many other  
) 2. a spurre to move  
to vertuous actions: and that  
therefore it was Gods great mercy to  
that people, that the severity of *Lent*,  
should bee still preserved among them,  
lest otherwise the floods of sinne grow-  
ing so strong and outragious, and having

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finde himselfe very much enclined to gaming, and know that hee hath often beene occasioned by it to sweare and curse, and neglect his calling; waste his time, and spend his money, &c. it would bee a point of discretion for such a man to forbear such gaming as doth thus over-master him and draw him into sinne. Many a foule sinne would be prevented, if men would circumsise their pleasures, and wholly deprive themselves of the use of some unnecessary contentments.

3. This sobriety lieth in a *temporary abstinence*, in a cessation at some convenient times from the enjoyment of such comforts as wee ordinarily allow our selves. *Defraud not one another, except it bee with consent for a time, that you may give your selves to fasting and prayer &c.* saith S. Paul, 1. Cor. 7. 5. In which words hee giveth a *double counsel* to the *Corinthians*; the one *intentionally* and directly, *defraud not one the other*; .i. let not husbands and wives deny one the other the use of their bodies, for feare lest Satan take occasion hereby to tempt them to adulte-

adultery: the other occasionally and by intimation, except it bee with consent for a time, that yee may give your selves to fasting and prayer. And here he counsel-  
leth to a two fold abstinence at some convenient time. (1) Abstinence from the use of the marriage bed with mutuall consent. (2) Abstinence from our wonted food that ye may give your selves to fasting, &c.

It is good therefore for men sometimes to forbear the use of these and the like liberties, for those good ends, which may bee effected thereby. Sir Edwin Sands speaking of Lent, saith to this purpose. It is to the *Italians*, 1. a bridle to check sinne, which otherwise in them would waxe unconquerable (they being a Nation given to sensuality, blasphemy, murder, and many other impieties: ) 2. a spur to move them to vertuous actions: and that therefore it was Gods great mercy to that people, that the severity of Lent, should bee still preserved among them, lest otherwise the floods of sinne growing so strong and outrageous, and having

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Sund relat.  
pag. 20, 21.

no bounds or banks to restrain them, might plunge that whole Nation into such a gulfe of wickednesse, and bring them to that last extremity, which should leave them, neither hope of better, nor place for worse.

Of like use might the religious observation, and wise improvement of Lent bee to us, did not our love of carnall liberty, and our feare of being superstitious, make us turne profane, and stand against all good orders, (especially if imposed by Ecclesiasticall authority) that tend to the beating downe of the body, and the weaning of us from sinne. And for the same end would such voluntary abstinence as wee now and then, as discretion shall guide us, might impose upon our selves, conduce: It would make sinne more strange, and works of piety, and vertue more familiar to us.

All these kinds of Sobriety are very good preservatives against sinne: The reason is, because they *remove some dispositions of minde and body*, caused by excesse, which doe strongly incline to,

and

and fit men for sin. First they remove some dispositions of mind.

The first disposition is, *inordinate love* of earthly things. This is bred and brooded by excess in their use: Experience sheweth, that the more a whores company is used, the more a wantons affections are intrangled by her; and the more a man useth wine and tobacco, the more he loveth them, so much, that hee is not contented but when hee hath a pot, or a pipe at his mouth. The prosperity of the Israelites and their abundant use of those things, did strongly draw their affections toward them, and therefore the Prophet complaineth, *Hos. 4. 11. Whoredome and wine, and new wine steale away their heart.* On this experience was grounded the Poets speeches; *Crescit amar nummi, quantum ipsa pecunia crescit*; The love of money increaseth, as the money it selfe increaseth: the more a man aboundeth in wealth, the stronger is his thirst after it; the more a man in an ague, or dropsie drinketh, the more he may. *It is no easie thing to bridle appetite at a full table.*

And

Ovid. Rem.  
Am. l. 1.  
Non facili  
a feriens po  
sita ratione  
here monse  
& multum  
salvies incit  
unda firm.

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And where a vehement affection to earthly things is rooted, there the soule is strongly disposed to many foule sins, nay to any that may help him to the enjoyment of them. Wee use to say, *Hunger and thirst break downe stone walls*, .i. they stirre up a man to use all meanes for the getting of meat and drink, and to break through all obstacles, by which hee is barred from them. And Solomon saith, *Cant. 8. 6, 7. Love is strong as death, jealousy is cruell as the grave, the coales thereof are coales of fire, which have a most vehement flame. Many waters cannot quench love, neither can the floods drowne it: if a man would give all his substance for love, it would utterly bee consumed. Strong as death, cruell as the grave, .i. as death and the grave devoure and conquer all things, from whence the Grave hath its name: so, love devoureth and overcommeth all difficulties and distresses, that might hinder the enjoyment of the thing beloved: the coales thereof, are coales of fire: .i. as coales of fire, especially when they have in them a flame of the Lord, .i. a most vehement flame,*

¶ *INW*

*Sic dictum  
a possidendo,  
quod ore hi-  
ante reperi-  
tur, et in-  
drinatio-  
bitur diffum,  
Prov. 27. 30  
& 30. 16.  
Bux.*

flame, will burne and consume all things that come in their way: so, a violent love to any thing (bee it good or bad) will lick up all impediments. *Many waters cannot quench it, &c.* .i. all the difficulties, cannot discourage it, all the troubles that lie between it and the object toward which it moveth, will not bee able to hinder it in its motion. *If a man would give all his substance for love, it would be contemned,* .i. love, if it bee strong, will not be bought off from the thing beloved by the offer of any thing in the world; but will sleight and *contemning, would contemne,* trample upon all things whatsoever, by which the making of a divorce betweene it and the thing beloved should be attempted. This is indeed a description of the nature and efficacy of that spirituall love which every true spouse of Christ beareth to him: but it belongeth proportionably to any serious and fervent love, which a man beareth toward any thing that pleaseth him. Love (though much misplaced) if violent, will stirre up a man to doe or suffer any thing by which



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which he may be made *compens voti*, the enjoyer of that which he loveth. *Dauids* love to *Michal* made him venture his life deeply for the purchase of 200. foreskins of the *Philistines*, which her father made to bee the price of her: and *Jacobs* love to *Rachel*, made him contentedly and patiently to endure two seven yeares hard services, and to make no reckoning of them, that at last he might obtaine her, *Gen.* 29. 20, 27. The *Hell-spout* could not daunt and discourage *Leander*, but rather then he would not enjoy his beloved *Hero*, he would swim to her over the Sea, and so adventure, nay lose his life in attempting to obtaine his love. Of this efficacy is the excessive love of worldly delights, that man that is possessed with it, will bee content to use any meanes, or adventure upon any sinnes (though to the ruine of his soule) which may make way for his enjoyment and use of such *Delilabs* as hee delighteth in. And therefore carnall affections are compared by some Writers to a halter about a horses neck; because, as a horse which is broken loose, may

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may be easily taken againe by the halter about his neck; so, a man who by the grace of conversion is escaped out of the Devills hands, may be taken againe at the Devills pleasure, and brought into his power and slavery againe, by unmortified affections to worldly things, if they remaine in him. These affections are likewise resembled to a strong *Cable*, by which a ship is tied fast to the shore: let such a ship be rigg'd, her sailes spread, let men by tugging at the oares, or shoving with their shoulders, seek to launch her out, and set her going, yet she stirreth not, but sticketh still in the mud, because the rope holdeth her: So, let a worldly minded man beginne to hoysse up and spread the *sailes* of good desires, and use some endeavours to put forth into the way of a vertuous life, it is but to little purpose: those *ropes* of carnall affections by which he is tied fast to the world, will hold him still in the muddy *shore* of a bad life. And therefore (according to the counsell \* *St. Hierom* giveth to a friend) wee must make haste and cut these unhappy cords, if  
wee

a Hierom  
prolog. ad  
Paulin.  
*Fessina, quae  
se, & he-  
rentis in solo  
naviculae,  
funem pra-  
scinde porius  
quam solve.*

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wee cannot untie them, or else we shall bee held fast in many foule sinnes. Now, this is done no way better then by moderate use of earthly things. We see, that the keeping of a childe from the dugg, is the way to with-draw its affections from it: and there is no better meanes to coole a young mans hot love to a woman, then to absent himselfe from her company. And therefore many young Gentlemen who place their affections strongly where they should not, are sent, for the cooling of their love and desires by their Parents to travell for a time, that absence might breed oblivion, and in time a remisse affection toward those beloved persons. And so, if a man bee wedded to any of these sensible things, the forbearance of them, or the sparing use of them will greatly availe to the divorcing of his affections from them, and so, will hinder the commission of many sinnes with which men usually pollute themselves for the fruition of them.

2. Another evill temper of heart, which strongly bendeth men to sinne, is  
*security*

security, or incogitancy of such things, as being thoroughly thought of would hinder it: Which things are, the end of our creation, and redemption, the certainty of death, the uncertainty of life, the severe account wee must give, the just retribution we shall have, the miseries of the damned in hell, the blessednesse of the Saints in Heaven, &c. These things being sadly and frequently thought upon, would quench our burnings and lustings after sinne. But these good thoughts, and an inordinate life are scarce consistible: Men deeply busied, and buried in earthly employments, and enjoyments have neither any profitable spare time, nor yet a mind to fall upon these sober and serious considerations; they are rejected commonly by such, as too incongruous to their avaritious, voluptuous, lazy, easie kind of life. *This wisdom is too high for these fooles:* And therefore needs must excesse in these allowed liberties, dispose men strongly to many sinnes; and the abridging of our selves in their use prevent many. But wee must not let these things goe without

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without a prooffe or two.

For the prooffe of the first, namely, that incogitancy disposeth to sin, consider what the Psalmist saith, Psalm. 36. 1, 2, 3. *The transgression of the wicked saith within my heart, there is no feare of God before his eyes: for hee flattereth himselfe in his owne eyes, untill his iniquity be found to be hatefull: the words of his mouth are iniquitie and deceit: hee hath left off to be wise, and to doe good, &c.* Some say, that the meaning of the second verse is, that let wicked men think what they will of themselves, yet *Dauids* heart told him from their works which hee saw, that there was no feare of God before their eyes. If this be the meaning, then this followeth, that security and a bad life goe together. From the third verse *Calvins* note is, *Eos blanditiis alere sua vitia*, that wicked men are wont to cherish their vices by flattering themselves: which selfe flattery must needs bee joyned with security and incogitancy of God and his judgements. Consider also what our Saviour saith, *Matt. 24. 48; 50.* *But and if that evill servant shall say*

in his heart, *My Master doth delay his coming, and shall begin to smite his fellow servants, &c.* Here are two things mentioned, 1. security. *My Master delayeth his coming.* 2. The effect of it, and begin to smite: Security then enclineth men freely to impiety. *Jeremy* impureth the impudent finnes of the people (For it is impudencie in sinning, that he meaneth by this phrase, *Her filthinesse is in her skirts*;) to the forgetfulness of their later end. *Lament.* 1. 9. And *King David* implyeth, that the forgetfulness of it is the cause of the usuall follies of mens lives, *Psal.* 90. 12. by his prayer, *Teach us so to number our dayes, that we may apply our heart to wisdom*: So much also our Lord implyeth, *Mat.* 25. 5, 8: where he saith, *I was while the virgins slept, their lamps went out.* The meaning is, that while men are secure, their graces are quenched, and their care to avoyd sin, and so to please God is decayed. This is the first thing.

For prooffe of the *second*, (which is, that customary excesse in the use of earthly things breedeth incogitancie,)

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take first two speeches of our Saviour. The one is, *Math 24. 39.* where he sheweth the state of the old world, and saith, *They were eating and drinking, marrying and giving in marriage, &c. and knew nothing till the flood came and swept them away.* In these words, (1) He intimateth their deep security; *they knew nothing, that is actively, reflectingly,* they minded nothing that might have prevented their sins and ruine. (2) Hee signifieth the cause, *They did eat and drink, marry, &c. till Noah entred into the Ark,* .i. they gave themselves to these jollities, it was their trade to be joviall; hence came their spirituall lethargie, *they knew nothing.* His other speech is in *Luk. 21. 34.* *Take heed to your selves, lest at any time your hearts be overcome with surfeiting, and drunkennesse, and the cares of this life, & so that day come upon you unawares.*

Here our Saviour dissuadeth from excesse, by an argument drawn from an evill fruit of it, the stealing of the evill day upon us. And in this there are two things, one included, and the other implied. The thing included, is, that thought-

thoughtlesnesse and forgetfulnesse of that day, is the reason why it cometh so suddenly: to men who stand with their loynes girded, and lamps burning; alwayes waiting for their Masters comming, is never cometh suddenly. The thing implied is, that, excesse occasioneth this stupidity and forgetfulnesse. And if excesse occasion it, sobriety must needs remove it, and therefore it is a speciall preservative against sin.

A third distemper disposing men to a vicious conversation, is, *pufflanimity*. Sometimes a man cannot avoyd foule sinnes without some expence of credit, ease, profit, preferment, liberty, friends, Country, yea, and life too, as our Saviour intimateth, *Math. 16.24. If any man will come after mee, let him deny himselfe, and take up his Crosse and follow me. And Luke 14.26. If any man come to mee, and hate not father and mother, &c.* as if hee should have said: My service is a costly service, many times it so falleth out, that he that will serve me faithfully, and keepe a good conscience in all things,



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must be put forely to it, and be content to take up the Crosse and part with his dearest friends, nay his dearest selfe too. And experience quickly prooved his words true, for the Disciples were faine to be whipped and stocked, imprisoned, famished, banished, derided, (and what not?) for the keeping of a good conscience, and the avoyding that heavie sin of positive unbeliefe; as the History of the Acts sheweth, and that place in *S. Paul*, *1 Cor.* 4. 9, 10, 11, 12, 13. where he draweth a Catalogue of those armies of sorrowes and disgraces which they endured. So hard it was, in those times especially, to abstaine from foule sinnes without great losses and crosses, that *S. Paul* went up and downe preaching this doctrine, *That through much tribulation wee must enter into the Kingdome of heaven*, *Act.* 14. 22. and he peremptorily avoucheth it in his second Epistle to *Timothy*, c. 3. v. 12. *Yea, and all that will live godly in Christ Iesus, must suffer persecution.* What doth hee meane by that speech of his, *Heb.* 12. 4, *Ye have not yet resisted unto blood, striving against sinne;* but

but this, that sometime sin cannot easily be avoyded, but with striving, with resisting, yea, and with resisting unto blood? he meaneth the *heart blood*, hee may be put to redeeme a good conscience with the price of that, much more with the losse of reputation, the common crosse of all such as desire to live honestly, as S. *Austin* affirmeth, where hee saith; *Quotidiana fornax nostra humana lingua, Mens evil tongues are our dayly trialls and portions*: and before him the Prophet *Esay*, c. 59. 15. *Hee that abstaineth from evil, maketh himselfe a prey*. Now in such a case, the cowardly Christian maketh shipwrack of a good conscience. It is welcome so long as it may bring him friends, credit, profit, and worldly glory, or (perhaps) as long as it will but stand with these; but if he must buy the keeping of it with the losse of these, his heart faileth him, and hee letteth it goe. But who is so great a coward as the worlds *minion*? Pleasures and worldly delights immoderately followed, *emasculate* a Christians courage, and strip him of all manly resolutions.

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Gallants who are bred up in all sensuall contentments, cannot, nor will not endure much hardnesse in the service of their King: men of meaner conditions prove stouter and better souldiers, and dare, when they are put to it, adventure where the other dare not follow. In the seventh of *Iudg. v. 5, 6.* God enjoined *Gidron* to take into the field with him against the Midianites, such onely as *lapped the water like a dogge*, and to dismisse those that kneeled and *lay down upon their bodies to drink*. No doubt it was Gods *intent*, that hee should take the hardiest, and let the cowards goe, and that it should appeare by this action, who of them had or wanted metall. This is a fit representation, of the persons wee are speaking of. *Carpet Knights*, covetous or voluptuous livers, who must have their fill of these earthly comforts, and sit by it, (as wee use to say,) are like those souldiers who lubber-like *lay along* to take their drink, and thereby discovering themselves to be faint-hearted Punies, were dismissed the Armie. *Sober Christians* who drink  
bur

but a little wine, take but a little sleepe, a little pleasure, even no more then will suffice for the sustaining of nature, and whetting on their spirits to honest labour, are like those souldiers who did *lap* like a *dogge*, with a little bending of their bodies to take up the water, and thereby shewing their stoutnesse, were retayned to enjoy the honour of that great victory. And therefore if we would be men of courage, such as can be content to endure some disadvantages for the keeping out of sin, we must but *lap* like a *dogge*, we must not make a trade of stuffing our bellies, pampering our bodies, and delighting our senses, While *Archbishop Cranmer* was in prison, where he was at short allowance, he was resolute to *resist unto blood, striving against sinne*; but afterward, when hee was entertained by the *Papish Doctors* with store of good *cheere*, and taken to *bowles* and other recreations, his courage began to abate, and he *yeelded* to that unworthy sin, which cast a shadow upon his former constancie, and cost him abundance of after sorrow. His slender

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fare, and strait handling, and want of these corrupting comforts, did fill him with those noble and undaunted spirits, which his excesse (though but for a while) did rob him of: By which example of his we may see, how much an abitemious course of life conduceth to the prevention of sin, and how greatly intemperance disposeth to evill. It is a noted fable, that there was a contention betweene the North-winde and the Sun, who should tire the travailer first: hereupon the North winde began to blow with all its might upon the poore travailer, to discourage him; but hee when he saw the winde high, girt his clothes close to him, thrust his shoulder into the winde, and went forward in his journey. After the winde had playd its prize, the Sunne breaketh out, and darteth his scorching beames upon the travailer, who feeling himselfe even melted with heat, throweth off his clothes, fitteth downe, and giveth over his journey. The morall may be this, of which we are speaking, that, Sobriety (which is a voluntary poverty) and the

cold

cold blasts of habituall hunger & thirst, watching and paines-taking, will make a man who is travailing toward heaven to gather all his spirits together, and with a manly resolution goe on still in the way of a good conscience, maugre all the mischief hee meeteth with for the keeping of it: but the sweet beams of carnal delights insinuating their force secretly into the soule, doe so melt and enfeeble it, so dishearten it from enduring any great matters, that off goe our clothes, and downe sit we: our journey towards heaven is at an end, and our consciences are cast off, if any great matters are to be undergone for the retaining of them. Be sober therefore in those lawfull liberties you doe enjoy, and it will keepe you from cowardise, and all other *dispositions of heart* which make men leane toward sinne, and consequently from sin it selfe.

Secondly, it will also remove all ordinary *dispositions of body*, by which men are both enclined and enabled to sinne. The body is the souls servant, by which her commands are put in execution, it  
is

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is her *instrument*, by which she doth either good or evill : nor is it a meere *passive* instrument, which the soule may command at her pleasure, and make use of to what purposes shee listeth; but *active*, such an instrument as hath some power over, and influence upon the soule (as some servants have over their Masters.) Hence the Philosopher saith, that, *Mores sequuntur humores*, *A mans manners follow the leading of his humors*. If the body be full of melancholy, or of those indispositions which accompany it, the soule is lazie, unapt for, and unwilling to good duties : if it be full of choler or bloud, the soule is enclined by the presence and abundance of those humors to over-much jollity, to pride, passion, uncleannesse, and idlenesse : and this way it doth the soule most hurt, and provoketh it to the foulest sinnes. These bodies of ours therefore, must be kept in a middle condition, neither too high nor too low. For if we keepe them too low, they will be like beasts over-loaded, which sink downe in their journeyes, and lay their burdens on the ground:

ground: if too high, they will kick against the soule, as horses too lightly laden spurne at them that drive them, and there is no better way to keepe our bodies from extreames, then a thrifty mediocrity in eating, drinking, sleeping and the like. *I beat downe my body*, saith S. Paul, 1 Cor. 9. 27. and bring it into subjection, where hee doth imply, that his abstinence and moderation, by which he kept his body under, did make it subject and serviceable to his soule, and take from it that malapert and saucie disposition of waxing wanton against the soule, and drawing it to those vices of idlenesse, uncleannesse, and many more, which otherwise it would have had, *Sine Cerere & Baccho friget Venus*, Unchast desires, wanton behaviours, and practises grow cold, if they be not fomented by too large a diet. *Dry dirt* (saith *Clymacus*) *is not fit for swine to stumble in*: nor is a body macerated and dried up by abstinence, fit for devills to finde contentment in, or make use of. Abstinence therfore and sobriety in all outward things, is an excellent preservative

Climac.  
de discret.  
grad. 36.



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4. Pre-  
serva-  
tive.  
*Absti-  
nence frō  
smaller  
sinnes.*

Greg. l. 9.  
moral. So-  
lum in illi-  
tis non ca-  
dit, qui se  
aliquando  
& a licitis  
cautē re-  
stringit.

vative against many sins of a high na-  
ture, dangerous consequence: and ther-  
fore let every good mā that would keep  
himselſe undefiled, be no stranger to it.

A fourth preservative, is, *forbearance  
of smaller sinnes*. When men give liberty  
to themselves in lesser sins, they quickly  
fall into greater: from smaller oathes  
they quickly proceed to deeper, from  
customary vaine-swearing to forswear-  
ing, from contemplative ventry to  
actuell, frō lesser purloynings of wood,  
poultry, sheepe, and other small things,  
to robbing of houses, and assaultring of  
mens persons and lives upon the high  
way. We use to say, that hee who will  
take his liberty to the full, and doe all  
that he may doe, will easily be brought  
to doe more then hee may. Hee onely  
(saith S. Gregory) falleth not into things  
unlawfull, who wisely denieth himselſe  
sometimes such things as are lawfull: and  
so, that man that inureth himselſe to  
lighter sins for quality, or degree, will  
not stick at greater, if there be occasion.  
*Blessed is the man* (saith David) *that  
walketh not in the counsell of the ungodly,*

nor standeth in the way of sinners, nor sitteth in the seat of the scornfull, Psal. 131. In these words (as Expositors say) are mentioned, (1) three degrees of sinners, ungodly, sinners, scornfull. Ungodly, are such as sin now and then. Sinners, are customary, and profess sinners, (for in Scripture notorious offenders were for the most part called sinners, *וְרָשָׁעִים*, as namely the Sodomites, Gen. 13. 13. and so the Amalekites, 1 Sam. 15. 18. and the Gentiles, Gal. 2. 15. and Mary Magdalen was so called Luke 7. 37: *A woman which was a sinner*, i. a notorious sinner.) Scorners, are such as are so hardened in sinne, that they make but a jest of it. (2) Here are layd downe three degrees of participating with sinners; in these three words, walking, standing, sitting. To walk in their counsell, is, to like and have a minde to their evill courses: to stand in their way, is, to resolve to be of their society: to sit in their seat, is, *Toti in eorum societatem cōmigrare*, to addict our selves wholly to their cōpany & courses. (3) The facility of passing from one degree of sin to another is here intimated; as Bucer noteth.

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וְרָשָׁעִים

וְרָשָׁעִים

וְרָשָׁעִים

Vide Bucer in Psal. 1.

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Bucer. in  
Pfal. i.Calv. in  
Pfal. i.

noteth. *Primum*, aliquantulum arriident,  
*&c.* First, the courses of evil men please  
 us, and allure us to imitation, but as yet we  
 stand not with a fixed resolution in them.  
 But if wee doe not presently withdraw our  
 feet, by custome their deeds will grow more  
 pleasing to us; and then wee stand among  
 them: and if wee allow our selves to stand  
 among them, at last, all shames being rejected,  
 and Gods feare repelled, we will wholly ad-  
 dicit our selves unto them. It is also Cal-  
 vins observation on those words, *Be-  
 cause* (saith he) the devill dash subtilly in-  
 sinuate his deceits; that no man may be de-  
 ceived unawares; the Prophet sheweth, how  
 by litle and litle men are wont to decline  
 from the right way. *Neq; (n) primo sta-  
 tim gradu, &c.* For men doe not at the first  
 step ascend so high as to a proud contempt of  
 God: but after they have begun to give an  
 eare to evil counsell, the devill leadeth  
 them on farther, till they rush into mani-  
 fest defection. And a little after he saith,  
 That when a man hath beene willingly car-  
 ried after evil lusts, the custome of sinne  
 doth so inebriate and besot him, that for-  
 getting himselfe, hee waxeth obdurate in  
 wicked.

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wickednesse, which the Prophet calleth *(standing in the way)* : ) and at length followeth desperate obstinacie, which hee pointeth at under the metaphor of sitting. Thus saith Calvin. This text then is a confirmation of the point in hand, that he who would abstaine from greater, must forbear the smaller finnes. \* *All mankind rusheth in this order into eternall punishment. First, he kindleth the fire, next he giveth strength to it; and lastly, he entereth into the flame, which himselfe hath prepared. But when doth man begin first to kindle this eternall fire? namely, when hee first begins to sinne. When doth he give strength to it? when hee heapeth sinnes to sinnes. And when doth he enter into eternall fire? Why, when hee hath filled up the irremediable summe of his sins by the iniquity of his encreasing faults. They are the words of Salvian, by which he sheweth, that men come not to the height of sin, and so to punishment at once, but by degrees, from lesser to greater. Now lesser make way*

*laet. Quando vero ignem eternum introibit? Quando irremediabilem primum malorum omnium summam, crescentium delictorum iniquitate complevit. Salvianus de provid. l. 4.*

*a Toti humanum genus hoc ordinem in pernam eternam ruit. Primum accendit, postea vires ignibus praebeat, postremo flammam inire datur, quam paravit. Quando igitur primum sibi homo eternum accendit ignem? sc. cum primum peccare incipit. Quando autem vires ignibus praebeat? Cum atque peccata peccatis cumu-*

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for greater sins foure wayes.

I. Because they *dispose the soule* to greater: in a mans body frequent labours, though but little, beget a firmesse to endure greater: as *Milo's* customary carrying of his *Calf*, while it was yong, enabled him to carry it on his shoulder, when it was a *Bull*. In a garment wee see, that a little rent maketh it fit to receive a wider, every little naile, or thorne will teare it easily, when once a hole is made in it. In a house, if there be but a little breach made for a little thiefe to enter, he will quickly make greater for worse theeves to get in. So it is with the soule, if a man keepe his heart so carelesly, that hee suffereth some breaches to be made, hee doth but fit it hereby for the receiving of greater, when the devill shall assault it. *Homo frequenter venialiter peccans in materiâ determinatâ aliquâ, acquirit fortē inclinationem ad maiora;* A man that often committeth lesser sinnes in any kinde whatsoever, getteth thereby a strong inclination to greater sinnes of that sort. This made St. Gregory say out of the Wise man,

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man; *Qui minima contemnit, paulatim decidit*, he which taketh no heed of the least, falleth by degrees into the foulest absurdities. St. *Austin* as he is liberall in laying open his owne defects, so hee toucheth upon his mothers. Hee saith, *Surrepterat ei vinolentia*, a too much love of wine did steale upon her: But how came this to passe? hee telleth, that it came by sipping a little wine now and then, when being a young girle, and waiting at the table, shee was to fill wine to her father and mother. *Shee did it not* (saith he) *out of any drunken humour, but meeere yuifull wantonnesse*: but yet shee did it, and by doing it often shee had contracted such a love to it, that shee could afterward with greedinesse drink up, and draw drie whole cups of wine. And this ill custome would have brought upon her a kind of necessity to have committed some greater indecencies that way, had not God by stirring up a servant of her fathers to reproach her, and call her, *meribibulam*, a wine bibber, cured her in time of that weaknesse, which St. *Austin* therefore calleth, *medicinale ferrum*, a

C c

curing

Aug l. 9.  
confess. c. 8.  
*Itaque ad illud modicum quotidianum modicum addendo (quoniam qui modicum spernit, paulatim decidit) in eam consuetudinem lapsa erat, ut prope jam plenus venter callosos in venter haberet.*

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curing weapon. Thus small finnes dispose the soule for greater.

2. They withdraw that which should and might hinder greater, I meane the *Faith* of God, and the *sense* of sinne. *Consuetudo peccandi tollit sensum peccati*, custome in sinning taketh away the feeling of sinne: It is a knowne saying, and experience proveth it true. As continuall labour hardeneth the hand, that it is not of a tender sense, but without feeling of such pricks with a pinne or a needle, as could bee felt by, and fetch blood from a hand unaccustomed to paines taking; So, a conscience used to work hard at some kind of sinne or other, becommeth brawny and senselesse. And from senselesnesse commeth a ready yeelding to any wicked actions that are probably and temptingly propounded, as wee may see *Ephes. 4. 19.* where the Apostle describing the vices of the Gentiles, pointeth at the cause, which was, senselesnesse of their finnes; *Who being past feeling, have given themselves over to lasciviousnesse, to work all uncleannesse with greedinesse.* In his Epistle to Timothy,

I. Epist

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1. *Epist. Chap. 4. ver. 2* giving notice of those wicked men that should bee in the world in the last times, among other characters setteth this brand upon them, *Having their conscience seared with a hot iron.* Surely his meaning is, that this their senselesse should beare the weight of, and bee reputed and noted for one cause of those other sins, which are there reckoned up. This is the second way, by which lesser finnes make way for greater.

3. They *incourage the Devill* to come on with strong temptations to fouler finnes: as a maids facility in yeelding to some lighter toyings, giveth encouragement to a wanton to moove her to greater incivilities; and a mans unreasonable patience, in putting up some smaller wrongs, doth but hearten some insolent nature to offer him greater indignities. *Resist the Devill and hee will flee from you,* saith *St James, Chap. 4. ver. 7.* If hee flee when we resist, he will come on when we yeeld. *Verecunda sunt initia peccati,* the beginnings of sinne are bashfull: the Devill will begin in a modest manner,



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manner, with temptations to small matters; if hee finde us so courteous as to give way to them, then like a bold beggar he will be upon us for greater courtesies. King *Abaz*, when he had seene at *Damascus* an Altar which hee liked, and had sent the paterne of it home to have one made like to it; hee set it first in the Court, by the *brassen Altar*; but when the Priests (who should to their power have resisted him) gave way to him in that, he placed it *higher between the Temple and the brassen Altar*; their yeelding made him bold, who at first was more bashfull. And so will our yeelding embolden the Devill to draw us by degrees from lesse to more, till we have made up the measure of our iniquities.

4. They cannot bee excused, or concealed, or maintained but by the adding of weightier sinnes to them. Wee use to say, *uno absurdo dato mille sequuntur*; if in disputation, the answerer grant his adversary but one absurdity, if he have skill to mannage his advantage, he will bee put to admit a great many for the defending

defending of that one: So, if in temptation wee admit one sinne, though never so small, if the Devill think of making use of this advantage, he will force us for the defence of that, to yeeld to more, as examples tell us. *Sarah* when the *Angel* told her, shee should have a childe, *laughed*; and when hee took notice of it, shee *denied it*, *Gen. 18. 12, 13*. To conceale one sinne, shee committed another, and her *laugh* brought forth a *lie*. *St. Peter* also, when he denied his Master, began with a plaine and *single deniall*, *I know not the man*: but proceeded for the better satisfaction of those basie-bodies (if it might be) to a *deniall with oathes*, and execrations; *hee cursed and swore that he knew not the man*. If he had stoutly confessed his Master at the first discovery, he had not thus intangled himselfe; but having permitted the Devill to draw him to one sinne; for the maintaining of that, he committeth a second, and a third, and both of them worse circumstanced then the first. *Eudocia the Emperresse*, a worthy woman, and wife to *Theodosius Junior*, ha-

a Sixt. Se.  
ver. Bibli-  
oth. J. 4. ex  
Ioh. Zo-  
nara.

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ving received of the Emperor her husband an *Apple* of incredible bignesse, (which was given him) gave it to *Paulinus* a learned man, and for that cause familiar with her: *Paulinus*, not knowing from whom the *Empresse* had received it, giveth it as a rare gift to the *Emperer*. Hereupon the *Emperer* sendeth for his wife, asketh her for the *Apple*: shee, because he did so earnestly inquire after it, fearing that if shee had said, she had given it away, her husband the *Emperer* would have been displeased, made answer that shee had eaten it. He urging her to tell true, she swore that she had eaten it: upon this the jealous *Emperer* killeth innocent *Paulinus*, and hateth his wife.

If this excellent woman had given no way to sinne at first, if shee had not through feare told an *untruth*; shee would not have waded into the sinne of *perjury*: but giving way to a first little sinne, for the backing of that, shee was drawne into a second great sinne, which cost her innocent and learned friend his life, and her selfe the losse of her husband.

Bands

bands favour. Wee finde this verified in our *servants* many times; who, when they have finger'd, and medled with such things as they should not, and so are chidden for it; (to make their Masters beleieve that they are innocent) stoutly outface and deny what they have done, to quit themselves of the blame which they have deserved. For one thing ill done, they *lie*, and perhaps *curse*, yea and *forswear*, plunging themselves into many farre greater errors then the first was. And perhaps the Devill to help forward works of darknesse, may tickle a man in the head with these thoughts: *I have sinned in this and that kind already, and have offended God; and therefore I had as good wade a little deeper in, and commit a third and a fourth; I can but anger God, and that I have done already, over shoes, over boots, beeing in, I will goe forward, what ere come of it.*

In all these respects, a mans walking in any by-way of sinne, may well bee compared to running downe a Hill (as a mans proceeding in vertue to running up) a man that runnes up a hill, may stop

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a Facili de-  
scensus averti-  
ni, sed re-  
vocare gra-  
dum, supe-  
rasq; ascen-  
dere ad au-  
ras, hi labor,  
hoc opus est.  
Virg. Æn.

when he will, not so, if he runne down; there is no stop till hee come to the bot-  
tome. \* So, if a man bee climbing the  
hill of vertue, hee may sit downe, and  
give over when he thinketh good, and  
he shall have helps enough to move him  
to it; but if hee be running downe the  
steep hill of a bad life, hee can hardly  
give over running, till he be at the bot-  
tome of the hill, till he have finished his  
sinne.

By the least Commandements Gods  
meaning is to hedge in the greater: and  
if wee break this hedge, and violate the  
lesser, we shall quickly come to invade  
upon the greater. *Patente porta impossibile  
est malum non ulterius procedere*; if once  
the hedge be downe, hogs will into the  
garden; and if the gate bee opened,  
troops of enemies will enter; if one  
small sinne bee admitted, many greater  
will after them apace. Gal. 2. 4, 5. *False  
brethren came in privily* (saith St. Paul)  
*to spy out our liberty, that they might bring  
us into bondage: To whom wee gave place  
by subjection no not for an houre, that the  
truth of the Gospel may continue with you.*

Where

Where hee saith, *they came in privily to bring them into bondage*, his meaning is, that they would have brought in a Jewish rite or two, and so by degrees have corrupted the Gospel and them: and when he saith, *hee gave not place by subjection one houre, that, &c.* hee meaneth, that hee manfully set his foot against theirs, and yeelded not an inch of ground to them, but kept his owne; for feare lest by yeelding a little, hee should in the end have lost all. A good example for us to follow: if we would not be overcome of greater sinnes, give not the least ground to lesse: for having eaten of the Devills porridge, (as we say) wee will quickly taste of his flesh. And therefore if thou wouldest not wound thy soule, and grieve the Spirit with sins of a high nature, have as little to doe as may bee with sinnes of a lower rank. Thats the fourth Preservative.

A fift preservative, is, *Diligence in some honest employments*. Labour was imposed on men for a curse; *In the sweat of thy browes thou shalt eat thy bread*, Gen. 3: but God turneth it into a blessing, and from

*5. Preservative.  
Diligence in some honest employments.*

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from a punishment of sinne, hath made it a meanes to hedge out sinne from fastening upon us. For, 1. It *fillets the minde with lawfull thoughts*, and those thoughts keep out evill thoughts, which are the beginnings of all sinnes: we use to say, *intus existens prohibet alienum*, that which is within, keepeth out that which is without: and wee see it is so. For if we fill a cup or a vessell with wine, while the wine is in, we can put in no water: so, while by occasion of our callings, our heads are taken up and busied with honest cogitations, we are not fit to receive any evill motions, if the Devill should suggest them. 2. It *exerciseth, and employeth the senses*, which are the *gates* of the soule, at which most sinnes which men commit, are let in. Now, if these gates bee shut, (as they are when they are seriously occupied about honest and necessary businesse) bewitching objects cannot enter, to treat with the affections about those sinnes, which they would perswade to. 3. It *takes up a mans time*, that hee hath no leasure to follow those sinnes, which if hee knew

knew not how to spend his time, hee might perhaps hee moved to commit.  
4. It discourageth the Devill from tempting us: as wee use not to speak to a man, when wee see him busily talking with others, or seriously imployed about some work, because we think hee would not mind us, but wee should lose our words should wee speak them: So, the Devill doth not ordinarily set upon them whom hee findeth busied in the actions of their callings, because hee presumeth hee shall but lose his labour.

Constant diligence therefore in some good imployments, is a good preservative against sin. And therefore St. Hierom exhorteth *Rusticus* a Monk, to be alwayes doing somewhat, either planting and grafting of trees, or digging and making garden beds, or weaving of baskets, Bee-hives, and fishing nets, or writing of books; and he giveth him two reasons.  
1. Because *\*the idle man, is alwayes lusting after some forbidden thing or other.*  
2. That the Devill when he commeth, may finde him well exercised. To whet him to this, hee setteth before him an example of

Hier. epad  
Rust.

*\* In desiderio est omnis otiosus.  
Vt te semper inveniat occupatum.*



of the Monks of Egypt, who were all employed in some bodily labour: *Non tam propter victus necessitatem, quam propter animæ salutem*; Not so much for the procuring of necessary food, as for the preservation of their soules from temptations and sinnes. Were this instruction well observed by such Abbey-lubbers as lurk in Monasteries now adayes, those *Vestals* would not keep a perpetuall Fire of lust in their soules, nor would their houses bee dens of theeves, cages of uncleane birds, and meere nurceries of vice, and vicious persons.

But now on the other side, Idlenesse is the mother of much sinfulnesse. *Ezekiel reckoneth up thee sinnes of Sodom; pride, idlenesse, fulnesse of bread, Ezek. 16.* Hee referreth all the rest to these three, as the causes of them all. Fulnesse of bread, breedeth pride, and idlenesse; idlenesse begets a great many other sins. *St. Paul 1. Tim. 5. 13.* first, *taxeth* the vices of young wanton widows; they were *busse-bodies, gadders to other folks houses, praters of things that were not fit to be spoken of.* Secondly, hee *insinuateth*

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the cause of these evill practises, which was *Idlenesse*, if it were not a *procuring* cause, it was at least a *preserving* cause of those their sinnes: and if it occasioned such sinnes, what sinnes are there, which it will not dispose men and women unto. Whom doe we see so vitious in their lives, as young Gentlemen who want employment; or poore men, who though they have Callings, are yet too idle to follow them. The fruit of idlenesse in those, is drunkennesse, whoredome, gaming, flocking to play-houses, and other corrupting places; in these, sharking and pilfering from their neighbours, to supply their owne necessities. When a man is idle, his *time seemeth tedious*, and hee hunterh after pleasures and recreations to passe away his time with: and those delights, are either sins themselves, or are cōnexed with, or previous to sinnes of the deepest die. And when a man is idle, his *minde* being out of good thoughts, is ready to receive any bad impressions, as a Table-book which is empty, is fit to receive any letters, or characters that a man will put in; and a Mill,

*Quartus  
Agylus  
quare sit fa-  
ctus: dultet.  
In promptu  
causae, de-  
sidius  
erat.*

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Mill, if there bee no good corne in it, it will grind any thing which you put in. Hence come many evill thoughts, and from evill thoughts viciolous actions; which Cato observing, said, *Nihil agendo homines male agere discunt*, Men by doing nothing, learne to doe that which is evill. This made St. Bernard call idlenesse *Scutellam vitiorum*, a sink of vices: and St. Austin, *pulvinar Satanae*, the Devils cushion, or pillow to leane upon: His meaning is, that the idle soule is a fit place for him to lodge in. Wee must therefore take heed of idlenesse, and live in some constant good imployment, if we will keep out of abominable finnes.

6. preservative.

A settled resolution, against sinne.

A sixth preservative against them is, *firme resolutions*, and if there bee occasion, *Vows*.

1. *Firme resolutions*. A man that is indifferent whether hee sinck or swim, sinne, or no, is in a wavering condition, easily overturned when a temptation cometh, as St. James telleth us, *Iam. 1.8. A double minded man is unstable in all his wayes. Double-minded, Mixt of two minds,*

minds, equally carrying himselfe *ad opposita*, toward contrary objects when they are propounded; this two minded man is unstable, and consequently, if hee be in a good way, soone cogg'd out of it by an easie temptation. As children, because they are unsettled, are easily cozend of their money, or cloathes; and as strawes, papers, or any other light things, which lie unsettledly on the ground, are hoysed up and carried any whither by the least blasts: so is a double minded and an unstable man, who is off and on, in and out, without any great difficulty drawne away into wickednesse. But it is otherwise with the resolved Christian; hee hath fixt his foot, and will not bee removed, it must bee a strong temptation, that bloweth him downe. Resolution is like the *ballast* of a ship, which poyseth it against wind and weather, and maketh it cut the waves, and put on handsomely toward the haven. Both these may be exemplified in *Orpah* and *Ruth*, and *S. Austin*.

Touching *Orpah* and *Ruth* we reade, first, that they both intended to leave their

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their owne countrey, and goe with *Naomi* their mother in law into the land of *Israel*, and this intention they began to put in execution, *Ruth*. 1. 7, 10. Secondly, after some perswasions given by *Naomi* to her two daughters, *Orpah* relenteth, and with a complementall salutation returneth to her Countrey, ver. 14: but *Ruth* carrieth with her still, *shee cleave unto her*, saith the Text, all her mothers perswasions could not drive her away, nor her sisters example discourage her. What was the reason why *Ruth* could not bee removed, and why *Orpah* was so soone intreated to bee gone? Surely this, *Ruth* had set up her resolution to abide with her mother, and *Orpah* had not. That *Ruth* had considered all discouragements, of *strange countrey*, *strange god*, &c. and digesting them all, had pitched her purpose, wee may see, ver. 16. *Ruth* said, *Intreat mee not to leave thee, or to returne from following after thee: for whither thou goest, I will goe, and where thou lodgest, I will lodge; thy people shall be my people, and thy God shall be my God: where thou diest, I will die,*  
and

and there I will be buried. The Lord doe so to me, and more also, if ought but death part this and me.

This noble resolution of *Ruth* made her over-look all discouragements, and adhere to her mother, and the want of this made *Orpah* to flinch, and leave her. So, there be many that set out toward heaven, and goe in the way that leadeth to it: of these, some returne to sinne againe, others hold on their religious course. Of this difference the chiefe reason is, *resolution* in the one, and *unresolvednesse* in the other. The other example that may set forth this to us, is of *Saint Austin*, whose story in briebe is this. 1. Hee was *convinced* of his evill courses & the necessity of leaving them, as men when they wake in the morning, and see broad-day-light to come in at their windowes, know that it is time to rise. 2. Hee wanted *resolution* to leave his old wayes: the sense of the seeming sweetnesse of his sins made him loath to rise out of them, as the ease and warmth of a mans bed maketh him unwilling to get up. God (as he saith  
D d of

Aug. l. 8.  
contill.

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C.5.

of himselfe) called upon him, *Excitare qui dormis, Awake thou that sleepest*: but he had nothing to answer, *Nisi tantum verba lenta, & somnolenta, But onely lazie and sleepy words, Modo, ecce modo, sine paululum, Presently, by and by, let me alone a little.* When through the strength of conviction, hee prayed for continencie with his lips, he prayed against it in his heart, *Lord give me chastity, Sed noli modo, but doe not.* Hee did not turne a deafe eare to his old lusts, but gave them leave to parlee with him, and pull him by the sleeve, and say, *Dimittis ne nos? et à momento isto non erimus tecum ab aeterno?*

C.7.

*What? wilt thou leave us? from this minute shall we have no more to doe with thee for ever?* 3. All this while he stuck in the birth, his conversion went not forward, as hee acknowledgeth. *Modo & modo non habebant modum, & sine paululum in longum ibat. His [presently] and by and by had no reason in it, his [let mee alone a little] proved a great while.* 4. At last he begins to grow resolute, being rowsed by three things. (1) First by a lecture of *Potitianus*, wherein he discoursed of the rare

C.11.

C.5.

C.7.

life

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life of *Antony*, and the conversion of certaine dissolute fellowes who were Souldiers, by the reading of that life of his : For thus he speaketh to *Alipias* his intimate friend, after hee had heard that narration; *Quid patimur? quid hoc est? quid audisti? surgunt indocti & rapiunt regnum celorum, & nos cum doctrinis nostris eccenbi volutamur?* What doe wee? what is this that thou hast heard? Rude and illiterate persons rise up and take the Kingdome of heaven by violence, and wee with all our learning, loe where we wallow? and after hee blameth himselfe for his double mindednesse, and calls it a monster. (2) The second thing that awakened him was a vision presented to his fancy : He thought he saw *Continency* comming toward him with a great company of old and young, maids, boyes, widows, all sorts attending her : he thought hee heard her flouting him in this manner. *Tu non poteris quod isti & istae?* What *Aslin*, canst not thou doe as these men and women, young men and maidens doe? what ayleth thee? This wrought much upon him, and made him crie out; *Quam diu*

C.1.

C.11.

C.12.



## Cap. 4

C. 12.

*cras & cras? How long shall I say, to morrow, to morrow? Cur non bodie, cur non hac hora finis turpitudinis mea? Why is there not to day, why not this houre an end put to my filthinesse? (3) The third thing that wrought with him, and drove all home, was the admonition hee received from a strange unusuall voice: hee heard some body singing sweetly, and looking out of the window and listning, hee perceived the burden of the song to bee, Tolle lege, tolle lege, Take up and read, take up and read: hereupon hee took up the book, opened it hee cared not where, and lighted upon those words of St. Paul Rom. 13. 13. Let us walk honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, &c. A fit place it was for him, whose sinne was luxury; and it wrought a sudden sexled resolution in him to cast away his works of darknesse, and put on the armour of light. For he telleth us, that having read these words, hee had his fill: Nec ultra potui legere, nec opus erat, hee neither could, nor needed so read any more. & Having thus*

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thus resolved to break all barres, and bands that held him off from a godly life, hee left his dearest sinnes with a great deale of ease: and as it were wondering at himselfe, hee crieth out; *Quam suave mihi subito factum est carere suavitatibus nugarum?* How sweet was it upon the sudden to me to want the sweets of former vanities? *Quas amittere metui fuit, quam dimittere gaudium erat?* Those follies which I was afraid to lose, I was content joyfully to part with.

L. 9. C. 1.

By this story we may see what an enemy to a good life unresolvednesse is, and how much a settled and obstinate resolution furthereth it. As it made St. *Austin* take the Kingdome of heaven by violence, and break off his dearest sins in a moment: so it is able to make a man who hath forsaken the corruptions that are in the world, to have no more to doe with them againe for ever. And the reasons are these:

First, a resolute man shall not be troubled with many temptations from the devill, or provocations by his friends and companions; especially when his reso-

## Cap. 4.

כִּים  
תַּמְצִיחַ  
הִיא

Hier. de  
vita Hil-  
arion.

lutions are once knowne : before they are knowne hee may. Before *Naomi* knew that *Ruth* was firmly purposed to abide with her, shee moveth her with strong arguments to goe home to her friends and Country ; but when she saw her resolute, shee gave over dissuading her. *When shee saw* (saith the text) *that she was stedfastly minded, or* (as the originall runnes) *that she made her selfe strong* (against her perswasions) *then shee left speaking to her*, Ruth 1.18. Before Saint *Pauls* company knew how fully bent he was to goe to *Jerusalem*, they set upon him with teares and intreaties, and by many reasons dissuaded him from going thither: but after he had slung them all off, and made it knowne how resolute hee was to goe thither, though it should cost him his liberty, nay his life; it is said, *they ceased, saying, The will of the Lord be done*, Act. 21.13, 14. When *Hilarion* first entred into the *Wildernesse*, the devill sought by inward excitations of lust, by outward terrifying apparitions, and by lashes and other abuses offered to his body, to draw him back to the

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the world; but after he saw that *Hilari-  
ons* heart was fixed, hee gave him over.  
And so hee did set upon Christ, before  
he understood him well; but when he  
perceived what a resolute and tough  
souldier he had met with, hee quickly  
departed from him; and wee read not  
that he tempted him any more. So like-  
wise when the devill or our friends see,  
that we will not be stirred, nor removed  
from our godly resolutions to abstaine  
from sin, by all the temptations and sol-  
licitations which they can use, they will  
give over their labour in vain, and per-  
swade us no more.

Math. 4. 7

*Secondly*, if a resolved Christian be  
inticed, hee will not be *induced* to that  
which is evill; his resolution setteth  
him: the devill may fling his fiery darts  
of evill suggestions at him, companions  
and friends may shoot the arrowes of  
strong perswasions against him; but he  
like a *wall of brasse*, beatech them all  
back, and remaineth as hee did. Hee is  
like a rock in the Sea, which cannot be  
over-turned by the strength of the  
mightiest waves; or, like a mountaine

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in the earth, which shrinketh not, stirreth not for all the winds that may daily and violently incounter it. When the *Syrens* by their sweet songs drew a great company of *Vlysses* his followers out of their ship to their destruction; *Vlysses* who had the wit to binde himselfe fast to the *masse* of the ship, to stop the eares of his servants with wax, escaped the danger, those *Syrens* could not deuoure them. So, when friends and acquaintance come with their bewitching intreaties to draw us from God, if our eares be stopt, if our hearts be bound to the mast of a fixed resolution, wee shall send them away as they came, and escape those sins and dangers which they seek to draw us unto. *Dauids* heart was set to serve the Lord, and to dishonour himselfe, so God might be magnified: and therefore when *Michal* despising him for dancing in an *Ephod* before the *Ark*, and befooled him for his paines; hee was so farre from being discouraged in his service of God, that like the *Palme tree*, he did *nisi in pondus*, grow the more resolu-

lure

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lute for those disheartnings. *It was before the Lord* (that I danced) *who chose me before thy Father, and all his house, to be King of Israel: therefore I will play before the Lord, and I will be more vile then thou, and base in mine owne sight.* 2 Sam. 6. 20, 21, 22. Be stout and resolute therefore in a good cause. First, *consider* seriously the necessity of thy forbearance of sin, except thou meanst to smart soundly for it. Fore-cast all dangers, and inconveniences that can befall thee for righteousness sake: Digest them all, and then conclude with thine owne heart to forsake them for ever? whatsoever it may cost thee. A man knoweth not how hard hee may be put to: *An adversary in his owne breast, may suddenly arise and endeavour to kill Christ* (as Hierom speaks;) his mother that bare him in her womb, that nursed him at her breasts, may chance with weeping eyes and moving words perswade him to that which is evill, his wife that lyeth in his bosom as *Dalilah* did (*Judg. 16. 15.* *How canst thou say, I love thee, when thy heart is not with me?*) may haply in-

treat

Hier.ep. 1.  
ad Heliod.  
Eccē ad-  
versarius  
in pectore  
tuo Chri-  
stum com-  
mune occidere.

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In vit. Galeac.

treat him by all the bands and passages of love that have beene between them, to make shipwrack of a good conscience; and his dearest friends and familiars, may perhaps lie at him for such a businesse too; nay more, the devill may raise up crosses and afflictions against him of all sorts, no wayes to be avoyded but by putting forth his hand to wickednesse. In such cases, if a man be not resolute, he will fall; all these are strong cords, and will hold a man under Satans slavery, except by the strength of an all-conquering resolution hee snap them asunder. Be fixed then in thy godly purpose, as *Ioshua* was, who set up his staffe, and resolved stedfastly, that, let others doe what they would, *hee and his household would serve the Lord.* *Josh. 24.* and as *Galeacius* the *Marquesse* was, who, when his friends sent messengers to *Geneva*, with many great offers to draw him back to *Papery* againe, sent them away with this peremptory answer, *I esteeme one dayes communion with Christ in the Gospell above all the gold in the world.* So *Luther* resolved, who, being

ing dissuaded by his friends from going to *Worms* by their burning of his books, which was a shrewd signe how roughly they meant to handle him, and by the example of *Iohn Hus*, who was by a trick procured to come to *Constance* (under the promise and hope of safe conduct) and there burned, answered them to this purpose: There is a great assembly of Princes there, and I may doe God service by professing my faith in their presence; and therefore, were there as many devills in *Worms*, as there be tiles on the houses, I will goe. *Solum pietas genus est, in hac re esse crudelem*, It is a chiefe point of piety, and I may adde of Christian policie too, so be inexorable and cruell in matters of this nature.

And if thou findest not thy resolutions strong enough to hold thee in, back them with *vowes*. Examples of men vowing against sinne wee have many. *Ezra 10*, The *Israelites* were commanded to put away their strange wives: and, because it was an irksom thing for them to leave their wives, with whom they had lived perhaps many yeares, and

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Sleid.

Comm. l.

3. anno

1521. Et

Osiand.

cent. 16. l. 1

c. 29.

Hier. ep. 1.

ad Heliod.



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and upon whom they had begotten many children; therefore they were content to lay upon themselves a vow that they would do it, *ver. 5.* In the fifth of *Nehemiah*, *ver. 12.* *Nehemiah* made the people promise to restore the goods which they had gotten by oppression, & to forbear their cruelty against their poore brethren for the time to come; and because hee would be sure to hold them to it, hee made them sweare and vow to that which they had promised: and to make their vow to make the deeper impression in them, hee used a *solemne ceremony* at the imposing of it, and denounced a *solemne curse*, *ver. 13.* *I shooke my lap, and said; So God shake out every man from his house, and from his labour, that performeth not this promise: even thus be he shaken out and emptied.* To which the people assented, and all the people said *Amen.* Also *Neh. 10. 29.* It is said, that the people entred into a curse, and into an oath, to walk in Gods law, and to observe all the commandments of the law. By these places we see, that it is no new thing for men to bind themselves from

finnes,

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sinnes, (especially such as they can hardly forbeare) by strong covenants and vows to God. But is a vow so strong a bridle to hold in wild colts, to restrain from sinne men who otherwise would bee trading with it? Without doubt it is, as may appeare both by examples and reason.

By examples. *Iosh. 9.* the Israelites having taken an oath to doe the Gibeonites no harme, though afterward they understood that those Gibeonites were Canaanites, people devoted by Gods appointment to the sword; yet they slew them not. What was the reason? Nothing but their vow, as wee may see, *ver. 19, 20.* But all the Princes said to all the Congregation, we have sworn unto them by the Lord God of Israel; now therefore we may not touch them. Thus will wee doe unto them: we will let them live, lest wrath be upon us, because of the oath which wee swore unto them. *Ec. 1.* In *Iudg. 21. 1.* All the men of Israel had sworn in Mizpeh laying, There shall not any of us give his daughter to Benjamin to wife: Because of this vow, though afterward they repented

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ted them, (because this restraining of the *Benjamites* from marriage, would be a meanes in short time of extinguishing the whole Tribe, *ver. 2.*) yet they durst not bestow their daughters upon them, *ver. 6, 7*; but were faine to use their wits, and to make some shifts (though none of the honestest) for the furnishing of their brethren the *Benjamites* with wives, as wee may see, *ver. 14, 19, 20, &c.*

By these examples wee see, how strongly men have held themselves to bee restrained from such things, as they have vowed against.

A vow therefore made against any sinne, is a powerfull meanes to withhold a religious mind from it.

And the reason is; Because a Vow is not a *single* promise made to God, but an *Oath*, as appeareth in all those instances which have beene produced: and every Oath hath two things in it, either *formally* or *virtually*. 1. An *attestation*, hee that voweth, calleth upon God to beare witnesse of that which he promisseth, and of his sincere intention to doe

as hee saith. 2. An *imprecation*, or a calling upon God to punish him, either, *determinately*, in this or that particular which hee sets by; or, *indeterminately*, in what thing soever God in his wisdom shall think fit. And therefore who is hee, that having made a *Vow* against a sin, will not tremble to think of breaking it, if hee know what a Vow is? (and if he doe not, he is not fit to make it) For, in that hee hath called God to beare witnessse of his promise, hee knoweth <sup>(1)</sup> that hee cannot break this promise without *taking Gods Name in vaine*, and making the God of truth witnessse to a *lie*: And <sup>(2)</sup> in that hee hath wished, that some heavy plague might fall upon his head, if he break his promise, he knoweth, that the breaking of it, will be a dangerous tempting and daring of God to doe his worst: For God hath usually punished vow-breakers exemplarily, as appeareth by the stories of *Sauls* bloody house, who for breaking the vow made to the poore *Gibeonites*, and killing them, were by Gods just judgement hung up, 2. Sam.

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21.9. And of *Ananias* and *Saphira*, *Act. 5.* who, for with-holding that money in part which they had vowed to the Lord, were suddenly struck dead by *St. Peter*. And therefore if thus hee tempt God, it may proove the ruine of his soule and body, because hee is a iust God, and hath an *indignum*, a revenging eye, many times answering sacrilegious vow-breakers according to their imprecations. Smarting have Gods plagues been, which he hath inflicted on perjured persons, the experience of which made the Poet say — *Si quis multum perjuris celestis*  
*Sera tamen taciti, pœna venit pedibus.*

Though the God of heaven seeme to wink at mens oath-breakings, and vow-breakings a long time together, yet punishment is comming toward such offenders with a slow pace. Sacred for this cause hath been the bond of an Oath, or Vow among all people, and carefull have they been to doe or forbear what they have Vowed. If a man therefore finde his corruptions strong, and his resolutions weake against any sinne, it will bee a point of good discretion for him,

to

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to adde unto his honest purposes, a sober and serious vow against it: for if any thing can hold him in, that will

*object.* But will not a man by *vowing* bring himselfe into a *snare*, and make himself more obnoxious to Gods judgement then he needs?

*Ans.* If he *Vow* sincerely, with a hearty desire to forsake his sinne, and out of a religious intention to leave it, it will proove *no snare* to intrap him, but a *bridle* to hold him out of the snare both of sinne, and punishment, which naturally followeth sinne, as the *shadow* the *body*, and the *wages* the *work*; For 1. It will keep him from sinning wilfully: It is possible through sudden surprizall hee may fall into the sinne vowed against, the strength of the vow notwithstanding; but it is hardly possible for him to sinne that sinne in cold blood deliberately, the consideration of his vow continuing. 2. If he doe sinne that sin through meere frailty, besides his generall and deliberate purpose, and so break his vow, God who is mercifull to meere weaknesses, will in goodnesse

E c

forgive

Cap. 4. forgive him that taking of his Name in vaine. It is no snare at all. In a word, it may proove a snare *accidentally*, through a mans negligence to keep it; but it is no snare *properly* and in its owne nature, but a preventer of sinne and punishment. And so I have done with the sixt preservative against sinne, *Resolutions and Vows*.

7. preservative.  
A sanctified use of afflictions.

The seventh is, a *sanctified use of afflictions*. To *sepe* afflictions, it belongeth to God, as himselfe intimateth, *Amos 3.6. Shall there be evill in a City, and the Lord hath not done it?* But to *improve* afflictions to a spirituall advantage belongeth in part to men that beare them. Because therefore there bee few good men without their crosses, it should bee their care and endeavor to make a good use of them for this very end, to which they are very conductull, if *improved*. If *improved* (I say) for otherwise they are not. Sometimes afflictions occasion many shrewd transgressions: distrust of Gods providence, murmuring, impatience, and such sinnes as seeme to set open a doore of deliverance, and to shew

shew the afflicted a way how to winde out of trouble. Witnesse the *Israelites*, and *Jonah*, who murmured against God for trying them; and *Saul*, who being deprived of Gods presence, sought to obtaine it by a *Witch*: which made *Agur* put this petition into his prayer, *Prov.* 30.8,9. *Lord give mee not poverty, lest I be poore and steale, and take the Name of God in vaine.* But if they be sanctified and rightly used, they doe the soule much good; they bring forth, as the Apostle saith, *Hebr.* 12. 11. *the peaceable fruits of righteousness*, which they could not doe, but by hindring the turbulent fruits of wickednesse. *Before I was afflicted* (saith *David*) *I went astray, but now have I learned thy testimonies*, *Ps.* 119. As crosses bring home the stray sheep, so they keep others from straying.

The reason, because, 1. they are *reall convictions* of the understanding of the merite and wages of sinne: A man needeth not tell the afflicted of the danger and desert of sinne, or preach a Sermon of it to him; he seeleth by experience what it is: As a man who by red-



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lon of some former surfer hath contracted a fever, or dropſie, or ſome other diſtemper of body, is ſufficiently convicted of the danger of ſurſetting; or hee on whom poverty is come, through ill-huſbandry, findeth by woſull experience what a conſumer ill-huſbandry is. So, hee that for ſome ſinnes paſt, lieth under ſome ſmarting rod, ſeeth what a miſchievous thing ſinne is, and thereby is ſtirred up to hate and avoid it for time to come. Many times a Sermon preached to the eare, of the woſull fruits of ſinnes againſt conſcience, daunteth the ſinner, and ſtops him in his courſe; much more muſt a Sermon preacht to the ſenſe diſmay him therein.

2. They tame and take downe the luxuriancy of the minde, which is cauſed by proſperity, according to that of the Poet; *Luxuriant animi rebus plerumque ſecundis*: as fire ſoftneth iron, and maketh it fit for any good impreſſion intended, or any forme that a man would bring it to; ſo, the fornaſe of affliction moldeth, and worketh the mind into a ſoft and humble temper, and ſo

fitteth

fitteth it for obedience: A man is nothing so high and jolly in affliction, as he is out of it. St. Paul by the voyce hee heard, *Saul, Saul why persecutest thou me?* and the secret blow which struck him from his horse, together with his inward amazement, was so much humbled, that he, who before persecuted Christ, now calleth him *Lord*; and whereas before he kicked against the pricks, now he crieth, *Lord what wilt thou that I do?* Act. 9. The Prophet *Esay Chap. 6.* after hee had bene inwardly afflicted by a strange vision, with a voyce which affrighted him, hee was made, like waxe to the seale, flexible to Gods hand; insomuch that when God asked whom he should send (to prophecy displeasing things, and make the heart of the people fat, &c.) he readily offereth himselfe even to that unwelcome work, and saith, *Here am I, send me,* ver. 8.

3. They take away *libidinem peccandi*, a mans itching humour of sinning, and divert his thoughts and desires some other way; as we may see by an example which St. Hierom giveth us of a lusty

E e 3

young

Hier. ep. 4.  
ad Rust. 2.

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young Monk, who was much troubled with wanton thoughts and desires, which the Abbat having knowledge of, cooled by this meanes. Hee set one or two of his fellows to charge him with some heynous offence, and some other of them to twit and reproach him for it. This false accusation, and these unjust reproaches, did so trouble him, that hee was much disquieted in his mind. After hee had been thus handled for the space of a whole yeare, the Abbat sendeth for him, and demandeth how it fared with him in his *lustings*, whether they continued in that heat they were before, or no: the young man made answer to it as to a strange demand; *Pape vix licet vivere, num libeat fornicari?* O wonderfull I have scarce ability to live, and can I have leasure to commit, or think of fornication? By this it appeareth, that crosses hold a mans thoughts upon objects of another kind, and hereby quench those lustings and inordinate lings after sinne, that otherwise might provoke us to evill.

4. They weane us from the world, and take

take off the edge of our affections from earthly things; because they are *experiments* to us of those two *lame legs* on which all worldly things stand, *uncertainty*, and *insufficiency*. 1. Of *uncertainty*: For crosses for the most part are privations of some outward comforts, which wee formerly had; sicknesses are privations of health, paines of ease, losses of wealth, credit, friends, and such like; imprisonment of liberty, banishment of our Countrey, &c: and therefore they make it appeare to us, that health, ease, riches, credit, friends, liberty, Countrey and all outward blessings, are (as our Saviour stileth them) *treasures which may be corrupted with moth and canker, or carried away by thieves, subject to vanity, or violence, Matt. 6. 19: and perishing meat, Joh. 6. 27: or, (as Solomon resembleth them,) meere wilde fowles, which take their wings and are gone*, if the least occasion bee given. 2. Of *insufficiency*. As it is in the body, if one little member bee in paine, a man can take no content for the present in any of the other: so it is with

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outward blessings, if a man suffer but the privation, or diminution of one, all the rest are not able to give him satisfaction. *Haman* had wealth, and friends, and honour in abundance, and yet a poore petty crosse which hee received in his reputation (as he thought) by *Mordecay's* unmannerly refusing to make him obeysance, took away the sweetnesse and comfort of all his braveries: For thus wee reade, *Ester* 5. 9, 10, 11, 12. *Haman* told them of the glory of his riches, the multitude of his children, and all the honour the King and *Lucanes* had done him, &c. yet (saith hee) all this availeth me nothing, so long as I see *Mordecay* the Jew sitting at the Kings gate. Suppose a man have wife and children, goods and possessions, reputation and friends, and all the contentments that can be imagined; yet if he have a stone in his bladder, the gout in his feet, or any other sharp disease in his body, none of these are able to afford him substantiall comfort: the sweetnesse of them is swallowed up in the sense and smart of one crosse. Of this a man afflicted

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licted hath experience, as well as of the other, and therefore his affections toward these shadows, rather than substances, doe begin to languish, and if he would follow it hard, would wholly dy. Now, if afflictions make the world bitter, they must needs make God, Christ, and heaven sweet, and consequently *indispose* him to sinne. For most of the sins (as I have formerly shewed) which men commit, are committed through our inordinate love to, and unreasonable esteeme of the creature, through our overvaluing of that, and undervaluing of God: and therefore the *Schoolmen* define sinne to be an *Aversion from God*, and a *conversion to the creature*. If therefore wee would die in our affections to sinne, and forbear those presumptuous acts which may cost us deare, let us wisely improve our afflictions when God sendeth them, and wee shall finde them very profitable for this end.

The last habituall Preservative is, a *rectified understanding*: I meane, a judgement rightly informed, and thoroughly purged from false and licentious principles.

8. *Preservative.*

*A rectified understanding.*

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Busbeq.  
cp. 4. p. 306.

a Tureis  
a peste secu-  
ros, sed non  
tutos, pro  
stat opinio,  
quod mortis  
tempus &  
genus unius  
cujusque  
fronte a Deo  
inscriptum  
persuasum  
habeat. Si  
mori satian-  
te, frustra  
declinari, sin-  
contra, stultè  
metui.

ciples. For though hee, who hath a sound judgement in most things, may chance through the temptations of alluring objects and raging lusts to doe many things that are evill; yet hee whose evill hap it is to have a seduced and seducing understanding, cannot but doe evill, and that with obstinacy and wilfulnesse.

Busbequius telleth us, that the *Turks*, when any are visited among them with the pestilence, goe freely into their houses, stand by their beds, and wipe their owne faces with the clothes which are taken from their sweating bodies: by which meanes it commeth to passe, that there is usually a very great mortality among them, when any plague happeneth. And the reason why they are thus bold and adventurous is; A persuasion which they have, that the time and kind of death is inevitably appointed them, and written by Gods finger upon every mans forehead; and that therefore if it bee his destiny to die, it is in vaine to decline it; if otherwise, it is but folly to feare it. And so, it is to be feared, that many

a man

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a man goeth boldly into wicked company, and communicateth with them in many works of darknesse, because hee is emboldned through some pernicious error that lieth in his understanding.

It is taught for good Divinity among the Papists, that *Attrition* by the power of the *Keys* is made *Contrition*, and by consequence, that such Penitents as come to confession, though void of any sound humiliation for their sinnes, when they have received absolution, are discharged of all their past sinnes: and as covetousnesse maketh their Doctors to preach such Doctrine, so love of liberty in sinning, maketh the people as ready to beleeve it. Hence flow many sinnes in their lives: For it is (think they) no more then eat and vomit, *confesse*, and be *shriven*, pay the *old score*, and begin a *new*. It is also said and beleeved among some of them at least, that it is a meritorious thing to die in the Coat of a *Franciscane*, and a very neere cut to heaven: and from hence many that are of themselves inclinable to licentiousnesse, take their pleasure freely, intending

b Concil.  
Trid. sess.  
14. c. 4. Bel.  
l. 2. de pen.  
nit. c. 18. in  
fine.



## Cap. 4.

e Eras. coll.  
exeq. sera-  
phica, in  
fine. - Pro-  
pitius sit  
mihi Fran-  
ciscus, The-  
ocitus, qui  
habeamus in  
santo vraye  
versatus sum.  
Existimabam  
illorum ve-  
stem, nihil  
aliud esse  
quam vestem,  
nec per se  
meliozem  
veste nante,  
aut calcearii,  
nisi utentia  
sanctimonie  
commendanda.  
retur-

-Post hoc  
ergo vivam  
suavis, nec  
me macra-  
bo metu in-  
ferorum, aut  
confessionis  
radio, aut  
cruciatu po-  
nitentie.

ding before they die, to purchase a *Friars Coat*, or to thrust themselves into a *Monastery*, as *Erasmus*, with pretty wiles to the *Friars* for this their Doctrine, intimateth in the last words of his Dialogue. *St. Francis* pardon me *Theotimus*, who have beene so long in so great an error. I did think, that their Coat had beene but a coat, and that of it selfe, it had beene no better then the coat of a *Mariner*, or a *Cobler*, except it had beene commended by the sanctity of the men that weare it. But seeing there is such vertue in a *Franciscans* coat, hereafter I will live more joyfully, and will never macerate my selfe, with the feare of hell, the weary work of confession, or the vexation of penance.

It is beleevved by too many giddy spirits among our selves, that our *Bishops* have not their calling from God, and which followeth, that our *Ministers* are not true *Ministers*, that our ceremonies are rags of *Antichrist*, that we are no true Church, &c. From this false principle in their minds, come many great sins in their practise: For they call their Mother *Whore*, defame the hoste of the living God, separate from

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from their better brethren, as from the tents of *Korah*, and bitterly revile those dignities whom they ought to have in honour. It is beleev'd by the *Familiſts*, that the finnes of Gods children are to be imputed to the *fleſh*; and therefore they freely commit any ſinne that they have a minde to, except other things hinder them. They lie, diſſemble, will counterſet their religion without ſcruple, and conſorme themſelves in their behaviours, to the religion of *Papiſts*, *Turks*, *Jewes*, or *Pagans*, if they have occaſion. The like influence hath the perverted underſtandings of men had at all times upon their *lives*.

The *Jewes* for trifling diſcontentments did put away their wives, becauſe they thought, if they went to the *Office*, and took out a bill of divorce againſt them, they might when they pleaſed diſmiſſe them. Becauſe they were perſwaded that our Saviour was but a deceiver, therefore they crucified him, and perſecuted his followers. And becauſe ſuch *Jewes* as beleev'd, were yet falſly opiniated, that the Ceremoniall Law

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Law was to continue still, and to be observed by the *Christians*; therefore they clamor'd against *St. Paul*, and beat him sorely, for that hee taught that all *Mosaicall rites* were to be abolished. How quickly a mis-perswaded understanding sowreth the life, the Devill knoweth full well: and therefore when he would draw one to him, hee laboureth to corrupt his judgement. As the *Philistins*, when they had got *Samson* into their power, the first thing they did, was the putting out of his eyes, *Judg. 19. 16.* (they knew that, then they could handle him as they listed) so when the *Devill* would have a man to bee his drudge, to grind at his Mill, and be a servant to sinne, hee endeavoureth to blinde him. *The God of this world* (saith the Apostle) *hath blinded their mindes, that the light of the glorious Gospel of Christ should not shine to them, 2. Cor. 4. 4.* Thus he dealt with *Eve*, *Gen. 3.* when *Eve* made use of her knowledge, and to *Satan* tempting her, objected the Command of God, *God hath said, yee shall not eat of it, neither shall yee touch it, lest*

ye die, ver. 3: the *Devill* laboured to put out this principle, and to put in a false one, Surely, ye shall not die; (saith hee to the woman) ver. 4. God knoweth that in the day ye eat thereof, your eyes shall bee opened, and ye shall bee as Gods, knowing good and evil, ver. 5. And this false and pernicious principle being once received, shee yeilded, as we may see, ver. 6. When the woman saw that the tree was good for food, and pleasant to the eye, and to be desired to make one wise, shee took of the fruit of it, and did eat, and gave her husband, and hee did eat: shee took it (saith the Text) but when? when shee saw that it was to bee desired to make one wise: .i. when upon the *Devills* words her understanding was mis-perswaded, and shee beleevved that it was so.

When hee would have drawne into sinne, him that came to destroy sin, and dissolve the works of the *Devil*, he went this way to work: he told him, that he might throw himselfe downe safely from the pinnacle; for God had given his Angels charge to beare him in their armes, that hee should not dash his foot against a stone,

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*ſene*, Matt. 4. His intent was, by alledging this Text, to make *Chriſt* of opinion, that whatſoever hee did, *Gods* protection ſhould bee ever with him, to preſerve him from all harme. And ſo, one way or other, he doth put into mens heads, if he can, that doth of its owne *genius* countenance and encourage ſin, either in generall or particular: and then hee knoweth he ſhall have his net over them eaſily; yea and keep them in it too, when he hath caught them. For the *Phariſees* which did *inſanire cum ratione*, doe that which was evill upon grounds of falſe reaſons, were more invincibly ſhut up under the power of their finnes, then were the *Publicanes*, whoſe judgements did condemne their owne ill courſes, and their *affections* onely approve them: and therefore our *Saviour Chriſt* beſtowed his paines for the moſt part upon the *Publicanes*, as the moſt hopefull, but left the *Phariſees*, as men in a manner deſperate, to die in their finnes.

But what is the reaſon of this power which the underſtanding hath in faſhioning

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ning the life? It hath it by vertue of its Office.

As God hath put the *Sunne* and *Moone* into the firmament, to rule the day and the night: So, hath hee put the understanding into the soule, to governe men in their practises, and dictate to them, what is to be done, or avoyded. Hence it commeth to passe, that if the minde bee perverted, and prævaricate in its judgement; the life, which alwayes is ruled by it, more or lesse, must needs be out of frame. Astrologers tell us, that when any malignant Planets raigne, then the Aire is corrupted, and mens bodies and minds infected, the one with diseases, the other with ill-manners and vices: Their reason is, because these Planets have power over, and influence upon these sublunary bodies. And Physicians tell us, that when the braine is enfeebled, and swerved from a good constitution, the head and the body are subject to Catarrhs, palsies, epilepsies, apoplexies, frensies, goutts, atrophies, and many diseases more. And why? Because (say they) the braine is mem-

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*brum mandans*, a principall and commanding part of the body, and many of the lower intrayles are *sub regimine cerebri*, under the government of the braine. How true these are, I leave it to them who are exercised in those Sciences, to consider; but sure I am that a poysoned and distempered understanding occasioneth many spirituall sicknesses in the life, because it hath the over-sight & direction of the life committed to it. *If the blinde lead the blinde* (saith Christ) *both shall fall into the ditch*, Math. 15. 14. If a blinde man goe alone, hee is like enough to fall into a ditch; but what if hee have a guide? if this guide have eyes in his head, the blinde man may goe safely, but if the guide be blinde also, both will fall into danger, and therefore we use to put such as can see, to lead the blinde, according to that of the Poet *Οὐδ' ὁδόν τις τῶν περὶ αὐτὸν ἔχοντα*. *Aristoph. in Plut.* Besides other guides, every man hath a guide *within him*, his owne *understanding*, without which hee is a meere blinde man: if this his understanding be cleare and good, hee is  
saf

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safe, for hee hath that which can guide him well; but if this noble faculty be blinde also, then *alas* for that man; hee and his understanding both must fall into the ditch of many a foule sinne and misery. Another thing he saith to this purpose, *Math. 6. 22. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evill, thy whole body shall be full of darknesse. If therefore the light that is in thee, be darknesse, how great is that darknes.* The words are intended for a similitude, though the application, which is the latter part of a comparison, be not expressed, (because the application was obvious and easie, and every one that heard it, could tell what *Christ* meant by it,) and that which our *Saviour* would teach by it, is, 1. That as the eye is the light and guide of the body, so is the understanding the light of the soule. 2. That (as the body followeth the fortune of the eye; if the eye be single, .i. cleare and good, the whole body is full of light, and every member as well able to doe its proper function, as if it

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had



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had an eye in it; but if the eye be evil, corrupted and dimmed by ill humors, or outward accidents, then the whole body is full of darknesse, .i. every member fumbleth and mistaketh in its operation, and the feet in their going trip and stumble notoriously, because that part which should have light and sight in it, to direct the body, is become dark: so the life of a man is suitable to his understanding, which is the eye of the soule. If that be single, .i. well informed, and purged from licentious principles, cleare and good, then the life will be good, the things commanded will be done, things forbidden will be avoyded: but, if the judgement be evil, a *reprobate* mind, that calleth *evill good*, and *good evill*; then will the life be full of darknesse, .i. of sinnes, which are the works of darknesse. If therefore the regenerate man would hold his owne, and keepe himselfe from presumptuous impieties; he must snuffe the *candle*, cleare his understanding, and clense it from all those *sheeves* which make it burne dimly, and preserve it as free as may be from

from all false and loose opinions, of which there be too many in the world, and with which hee is too apt to be bewitched; being enclined thereto through the request these opinions are in among men, toward whom he carrieth a good affection, or of whom hee hath a great opinion, or because hee hath beene catechised in them from a child, or for that they are in possession, generally beleaved, and with great applause entertained and maintained, as the perpetuity of the ceremoniall law was by the Jewish Zelors, or because those fit his humors, and serve his turne for such base ends as hee perhaps propounds to himselfe.

If at any time thou hearest men teach, that *all the finnes of Gods children are meere infirmities, Veniall sins*, or, that *God beholdeth no sinne in the justified*, but looketh upon them alwayes as hee looketh upon his Sonne, in whose face hee beholdeth them, as persons all faire and pure; or, that *God is the mover and provoker of men to their finnes*, and so, the true *Author of them*; or, that *all mens actions*

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good and bad are predetermined, so as they can doe more good then they doe, nor commit fewer sinnes then they doe; or, that God will rowse him when hee falleth into a sleepe of sinne, and, if he belong to his election, drive him home againe into a good way, will he, nill he, and make him repent. If (I say) thou hearest any deliver these doctrines, (and with great confidence too) as mayne evangelicall truths, and such as must be preached for the comfort of Gods children; *Hac tu Romane caveo*: thou, who ever thou art, that wouldst live godly in *Christ Iesus*, avoyd them. For they are *anagogica dogmata* opinions that carrie their condemnation in their forehead. A man will easily, (if hee be not fore-stalled with prejudice) at the first sight of them, perceive whence they come, and whither they goe, and what they tend to, even to the setting open a wide sluice to all manner of sinne and profanenesse. If ye be risen with *Christ* (saith the Apostle) *in dyuinitatibus* why are ye dogmatized? Col. 2. 20. as if he should have said, *Christ hath made you free men,*

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men, be not therefore *sworne servants* to mens humors, be not molded into mens opinions : but ( 1 Thes. 5. ) *Try all things, and then hold fast that which is good*, and away with all refuse and baggage stufte, that is good for nothing but to breed bad bloud and spirits in the sou'e, and to fill the world with presumptuous insolencies against God. These are such *habitual* preservatives as I thought good to pick out of a great many, which perhaps a mans discretion may suggest unto him for the restraining and preventing deliberate and wilfull sins.

I come now briefly to give a touch at some few *actuell* helps, which will be of use for a man to relieve himselfe by, when he is *under temptation*, and in some great danger of falling into some great sin. And the first of these, is,

*Resistance of the first evill motions.* For, as the strongest men are first weak children, so are the greatest actuell sinners at first, but sinfull motions, either *evaporating* of themselves out of the dunghill of corrupt nature, or *injected* into the minde by that *super-seminator*, the sower

Actuall  
preserva-  
tives.

I. Resi-  
stance of  
the first  
evill mo-  
tions.

## Cap. 4.

a Aug. l. 5.  
cont. Iul.  
c. 5. *Pari-  
ens est con-  
cupiscentia,  
parit, pec-  
catum; sed  
concupis-  
centia non  
parit, nisi  
conceperit,  
non conce-  
pit, nisi  
illegerit. i.  
ad malum  
perpetran-  
dum volun-  
tatis assen-  
sum obti-  
nerit.*

of most evill thoughts the *devill*, or bred by the action of the devill upon lust, as the sparkles that fly out of a fire-brand when a man knocketh it. These evill motions, if *stified* at their first appearing, they die in the *birth*, and doe no further mischief. The reason is, because then the conception of lust is prevented, or destroyed: there can be no birth where conception goeth not forward, or where there never was a conception going before; nor no actuall sin produced, except it be first conceived, as *S. Austin* hath noted on those words of *S. James*, Chap. 1. ver. 13. *"Lust, when it hath conceived, bringeth forth sinne, &c."* Here (saith he) is a birth and a breeder spoken of: the breeder or bringer forth, is lust, the birth is sinne; but lust cannot bring forth, except it conceive; it conceiveth not except it intice, i. obtaine the consent of the will to the perpetration of the sinne. I may adde, it getteth not the consent of the will, except it gaine some time to tarrie in the minde, and insinuate it selfe into the affections. Injections doe no harme till they come to be *morosa delectationes*

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lectations, pleasing guests, which wee entertaine with delight. *The Prince of this world commeth, and hath nought in me,* saith our Saviour, *Ioh. 14. 30.* .i. the devill is comming to me, but hee speaketh not, because there is nothing in me for a temptation to work upon; he cannot draw me to sin, because he cannot fasten an evill thought upon me: and so hee can doe nothing to us neither, except his temptations are entertained by us. Diseases, if they be taken at the first grudging, doe perhaps come as they goe, and expose us neither to farther trouble or danger; but if they be neglected till they fasten, there is all the mischief. Though flax or tow be never so catching, a spark of fire may fall in and yet not inflame it, if it be espied, and taken out suddenly, ere it have time to insinuate its force into the combustible matter. And so, evill motions, if quenched at first kindling, seldom break out into a flame of rebellions. But if wee bid evill motions welcome, and parly with them, or please our selves in them (though with no intent to com-  
mit

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2 Diabolus  
serpens est  
lubricus & u-  
fus si capiti,  
i. prime  
suggestioni  
non resisti-  
tur, totus in  
intima cor-  
dis, dum non  
sentitur il-  
labitur. Ili-  
dne l. 3. de  
summo  
bon.

mit the sinne ; ) lust will *incallescere* wax hot and conceive, and then the next thing wee are like to heare of will be, the *birth* of some foule sinne or other.

2 *Diabolus, &c.* The devill is a slippery serpent, against whose head, .i. the first suggestion, if thou make not resistance, hee will quickly and secretly winde himselfe into the midst of thy heart. These undiscreet sayings of bad motions whē they come, are like a boyes playing about a Pits brink, or a Flyes buzzing about a candle, alwayes dangerous. Had *Saul* quenched the first sparks of unjust emulations against *David*, they would never have beene strong enough to have broken out into those raging flames of madnesse against him, by which, having first devoured the *Lords Priests*, hee would have destroyed *David* also; but at last by Gods direction consumed the *bramble* out of whom they brake, I meane *Saul* himselfe and his bloody house.

Had *Achan*, when first hee saw the wedge of gold and the *Babylonish* garment, and was first inticed by the sight of them, against the expresse commandement

dement of the Lord, to steale them into his Tent, suppressed these motiōs, he had never stollen them, nor brought the hand of God upon *Israel*, and ruine upon himselfe and his family, but hee gave way to their first assault, and suffered them to have their perfect worke upon him, and hence came the sin to its perfection, as we may see *Iosh. 7. 21*. Where hee telleth *Ioshua* by what degrees hee came to finish the sinne; *I saw a Babylonish garment, &c. then I coveted them, and tooke them, and they are hid in my tent.* He fed his eyes with ill objects, and his thoughts with evill motions, (for these must needs be included in his seeing them. And what brought this forth? a *lusting*, a coveting with consent and resolution to take them, and then followed the action, *I tooke*. If a woman when she is set upon by a wanton, resist his first embraces, and cry out, *Shee is like enough to hinder his purpose*, and save her honesty; but if shee let him carry and toy and play with her, (though perhaps with no purpose to yeeld to his maine desire) shee greatly indangereth her



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her chastity, and will hardly escape unpolluted. So, if when the devill make offers to corrupt us, wee resist, wee are safe: otherwise, *lust* will work upon the temptation, and the temptation upon *lust*, and it is odds, if we be not subverted.

Let us therefore crush this *Cockatrice* in the egge, and stop these first evill motions, by some means or other: by calling upon God to rebuke Satan, by putting into our mindes better thoughts, by imploying our selves in reading, talking with others, domesticall or civill affaires, and so diverting them (as a man doth his bloud by opening a veine in the arme, when his bloud spins out too freely at the nose) by some good meanes or other, which discretion shall suggest. Let us be sure to stop them in the course, and doe as *Ioseph* did, who scorned the motion of his wanton Mistressse to lye with her, as soone as shee made it, and with all might repelled it. *Happy is he that taketh and dasheth thy little ones against the stones*, O daughter of *Babylon*, *Psal.* 137. 9. Upon which words

*S. Austin*

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a Aug. in  
Psal. 137.  
Que sunt  
in filiis Ba-  
byloniis?  
nascentes  
male cupi-  
ditates.  
Quando  
nascitur cu-  
piditas, cum  
periculo est;  
antequam  
robore acci-  
piat, elide-  
cam. Sed  
times, ne  
elisa non  
moriatur?  
allide ad  
petram;  
petra autem  
est Christus.  
b Kempis  
de Imit.  
Christi. c.

13. P. 30, 31  
Vigilandum  
est precipue

S. Austin asketh the question, *Who are these children of Babylon?* and answereth, *Nascentes cupiditates mala, &c.* Evil motions when they begin to arise. When lusts begin to arise, there is some danger, but before it get strength, dash out the brains of it: but fearest thou lest being dashed it will not die? Dash it against the rock, this rock is Christ. *Vigilandum, &c.* We must watch (saith that devout mā) especially about the beginning of a temptation: because the enemy is easily overcome, if he be not suffered to enter into the dore of our soule, but be resisted as soon as he knocketh at the threshold: where one said well, Resist the beginnings. For, first is presented to the minde a single thought, then a strong imagination possesseth it, then delectation, and consent. And so by little and little the malicious enemy entrencheth into the whole soule, because hee is not thrust back at the beginning.

2. *Meditate seriously on such things* contra initium tentationis, quia tunc facilius hostis vincitur. Si ostium mentis nullatenus intrare sinitur, sed extra limen, statim ut pervenerit, illi obviatur. Unde quidam dixit Principiis obsta, &c. Nam primum occurrit menti simplex cogitatio, deinde sortis imaginatio, postea delectatio, & motus primum, & assensus: sicque paulatim ingreditur hostis malignus ex toto, dum illi non resistitur in principio. c. 2. Serious meditation upon dissuading arguments.

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as may serve actually to convince thee of the unfittnesse and unreasonablenesse of thy yeelding to the sinne to which thou art tempted, and of the mischief that may come by yeelding; when we muster up such thoughts, we levie store of good souldiers, which will fight with us, and for us, and doe us good service while wee are under temptation. And by this meanes alone (with Gods grace accompanying) have many servants of God held their owne, when the devill would have *rifled* them, as *examples* doe witnesse. When *Ioseph* was tempted by the dishonest *intreaties* of his *Mistresse*, by the *opportunity* of the time and place (the house being cleare,) by the *condition* of the party, his *Mistresse*, who might have done him a pleasure, and by the *pleasingnesse* of the sin it selfe, (especially to the apprehension of a young man, as *Ioseph* was) all, *strong provocations*; how did hee *preserve* himselfe but by serious *considerations* of the greatnes of the sinne, and the foule ingratitude which hee should have beene guilty of toward God and his Master, had he consented?

sented? as we may see Gen. 39. 8, 9. *Shee said lie with me; there is the temptation: but hee refused, and said to his Masters wife, Behold, my Master wotteth not what is with me in the house, and hee hath committed all that hee hath to my hand. There is none greater in this house then I; neither hath he kept any thing back from mee, but thee, because thou art his wife: how then can I doe this great wickednesse and sinne against God?* Here was his preservative. *David* was tempted to kill *Saul*, whē he had him in a place of advantage: yet he yeelded not to the temptation, though it might have beene for his ease and safety to have consented, and have killed his implacable enemie. But how did hee restraine himselfe? by an effectuall meditation of *Sauls* place, he was the King; and of the unlawfulnessse for a subject to kill his King, though hee be a bad one, and a bitter and causelesse enemie to him, as may appeare by 1 Sam. 23. 4, *Behold the day* (said *Dauids* men) *of which the Lord said unto thee, Behold, I will deliver thine enemie into thy hand, &c.* This was the temptation, ver. 6. *The Lord forbid*

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that I should doe this thing to my Master, the Lords annointed, to stretch my hand against him, seeing he is the Lords annointed: Here was his refusall to doe the sin, and the means by which he enabled himselfe to forbear it. And 1 Sam. 26. 8, 9, 10, 11. he preserved himselfe from the same sin by the same consideration, and another which hee backt it with, *The Lord shall smite him, or his day shall come to dye, or he shall descend into battell, and perish.* When Iob was moved by his wife to curse God and die, hee kept himselfe from that great sinne by considering the equity of Gods dealing, and our submitting to his providence, Iob 2. 10. *Thou speakest like a foolish woman. What? shall wee receive good at the hand of God, and shall wee not receive evill?* By the same means did the Prince of our salvation, and our Captain Christ keep himselfe innocent when the devill tempted him to make the stones bread, to cast himselfe down from the pinnacle, and to worship him; 1. Hee wisely considered the power of God, that hee was able to sustaine his servants by his blessing without bread, & so repelled the

the first temptation, *ver. 4.* Next hee thought upon the Devils *insolency*, who, though he ought not to tempt his God, yet hee did, and so he staved off that second suggestion, *ver. 7.* Lastly, hee considered the strict *command* which God had given to worship him, and him onely, and so conquered the third temptation, *ver. 10.*

By these examples, wee see what a good weapon *meditation* of pertinent arguments against sinne hath beene to many of Gods children, and why should it not bee as good a weapon of defence for us in the time of our temptation? When therefore we are assaulted, let us think of some of these things: <sup>(1)</sup> The *end of our creation and redemption*, which was, that wee should honour our Creator, and that being delivered from the hands of our enemies, wee should no longer serve sinne, but should *serve him in holinesse, and true righteousness all the dayes of our lives.* <sup>(2)</sup> The *turpitude and baseness of sinne*, which is a mere *degeneration* from the state in which wee were created, a *privation* of all good-

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nesse, and therefore worse then the *Devill*, who hath in him some thing that is good. (1) The *mischiefe* which it may bring upon our selves, and ours, our body, goods, good-name, and soule, in this *world*, and in the world to come. (2) The *scandall and hurt* which it may doe to our brethren, for whom Christ died, whose salvation we ought to desire and promote to the utmost of our power, but whose destruction, by drawing him to sinne through our example, wee are likely to procure. (3) The *loving kindnes* which wee have received from God upon our soules, and bodies beyond our desert, and expectation, by which God hath obliged us to love and obedience, and by which we should stir our selves to flee sinne, which his soule hateth. (4) The solemne *abrenunciation* of the world, the flesh, and the *Devill*, and that voluntary *obligation* which we did impose upon our selves in our baptism before the faces of men and Angels. These and the like thoughts well entertained, would certainly much conduce to the prevention of sin, when  
it

it is approaching: and therefore in our need let us bee carefull to enter into them.

Lastly, if these helps will not hold us in, let us goe to *Counsell*, (as we use to speak) repaire to the learned *Pastors* of the Church, to whom God hath committed the oversight of mens soules; to our *owne*, rather then to any, if there be in them but a *mediocrity* of sufficiency; otherwise to any able and faithfull Ministers whom wee shall think to make choice of; and to them lay open our spirituall state, our strong *inclinations* to such particular finnes, and the violence of *occasions* and temptations urging us unto them, craving their direction and help for our preservation.

If a man have a disposition to some dangerous disease, hee will not think it enough to use such preservatives as his owne discretion may help him with, but will have recourse to some able and skilfull *Physitian*, who seeth more into the state of their Patients body, then himselfe can, and better knoweth what things are fit to be used for prevention



Cap. 4. of the disease which is feared. If wee would take but the like care for our soules, we should prevent many a sinne, that through neglect of this in part, over-mastereth us.

If wee take this course in the time of our danger, we procure a double benefit by it :

First, the benefit of a Ministers prayers : He will when he heareth thy condition, and thy pronenesse to bee overthrowne by some soule temptation, pray to God for thee to rebuke Satan, and to strengthen thee in the combat: and this will greatly conduce to thy victory over the suggestion. For, if the prayer of a private good man be available with God, much more of an Elder, as St. James calleth the Minister. *If any be sick among you (saith hee) let him call for the Elders of the Church, and let them pray over him, anointing him with oyle in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if hee have committed sinnes, they shall bee forgiven him,* Jam. 5. 14, 15. The duty in this place enjoyed,

ned, is, that when a man is sick, hee should call for the Elders of the Church to pray for him; The *benefits* mentioned for the commendation of the duty, are two. The one *corporall*, recovery of health, by the help of their prayers the sick man should recover. (if for other reasons God should not think fit to take away his life) The other is a *spirituall* benefit, *remission* of sinnes; if hee have committed sins, they shall bee forgiven him. If now the faithfull prayers of a Minister, be of efficacy to obtaine recovery of health, and *remission* of sinnes for a sick man, why should not wee judge them to be of the like force for the relieving of the tempted, and the prevention of sinne? And if sick men should for these reasons, send for the Elders of the Church to pray for them, why should not tempted persons desire and be glad of their prayers, for their confirmation and setting, when they are shaken and buffeted by the Devill? When one Christian prayeth for another, he doth it *ex charitate*, out of charity; when the Minister prayeth for his

G g 2

people,

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people, hee doth it *ex officio*, of duty. Now to this ministeriall act injoynd him to use when occasion serveth (as to all other acts proper to his calling) is annexed a more speciall blessing, then to the same act performed by others out of meere Christian charity.

Secondly, by repairing to them, wee may have the help and aid of their *Counsels*, which are farre more available for us in such cases ordinarily, then our owne can bee: For they are more able to give us counsell, then wee are to bee our owne advisers, and doubtlesse they will be more faithfull and impartiall in their directions, then wee would bee to our selves.

1. They are more *Able* to counsell us, *God hath given them the tongue of the learned, that they should know how to speak a word (of comfirt or counsel) in season, to him that is weary*, Esay 50. 4. It is their office to *strengthen the diseased sheep of Christ, to heale that which is sick, to bind up that which is broken, &c.* Ezek. 34. 4. therefore it is to bee presumed, that God, who hath called them

to this work, hath fitted them for it. For as he is *author operis*, the author of that burden which lieth on the shoulders of his Ministers; so he will be ever *adjutor operis*, an assister to them in their work, and a furnisher of them with abilities in some degree to manage it. Hee hath that *Reading* which private men for the most part want: for whereas other mens times are taken up with civill imployments, his calling is to be searching the Scriptures, and acquainting himselfe with the methods of Satan, the meanes how to resist him, and other spirituall matters which may enable him to bee a Physician for mens soules. Besides, he hath beene *exercised* in cases of conscience, (if people, as usually they are, bee not in the fault) and hath that *experience* in matters that concerne the soule, which other men have not: and therefore in all likelihood they will bee more able counsellors to us, then we can be to our selves.

2. They are like to proove more *faithfull* too, then wee will bee to our selves: for as men are usually too kinde

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Surgeons and Physitians, so they are too tender Divines to themselves. If a man be to physick himselfe, if he be not a wise man indeed, hee will deale too gently with his owne body; and a wounded man would lay too milde a plaister on his owne sore; and, if wee bee to direct our selves in such cases, selve-love will make us to apply more gentle preservatives, then perhaps our danger and necessity will permit. In every respect, true is that speech of *Seneca*, *peſſimus ſui quiſque magiſter*, every man is a bad maſter and tutor to himſelfe.

*a* Baſ. in  
Conſt. c. 21  
*Nihil eſt ſa-  
nilius, quam  
ſe ipſum ſal-  
lere, quia  
quiſque ſibi  
ipſi heret o-  
lue eſt ju-  
dex, & que  
iucunda ſunt,  
utilia eſſe  
iudicat.*

*a* There is nothing more eaſie, then for a man to deceive himſelfe, becauſe every man is a favourable judge to himſelfe, and what he findeth to be pleaſant, hee judgeth proſitable, ſaith *S. Baſill*. But Miniſters will proceed in their counſels to us according to the exigence of our conditions: If mildneſſe be beſt for our preſervation, they will have their *Manna*, and their *Oyle* for us; if harſher and ſeverer bee requiſite, with the good *Samaritane* they will powre in *Vineger* and *Wine*. Other men will not favor us, as we will favor

our

## Cap. 4.

our selves; and therefore they will doe us the more good: for nothing undoth men in such cases more then foolish, and cruell pity. But admit, that thou art able to give thy selfe as good counsell in thy danger, as any Minister can, (which yet is not to be admitted: ) yet, as Solomon saith, *Eccles. 4. 9. Two are better then one: for if they fall the one will lift up his fellow, &c.* When a man slipeth and is ready to fall by one foots sliding or tripping, with the other hee many times recovereth himselfe and escapeth a fall: and so, when a man is ready of himselfe to fall into sinne, by the help of a friends advise he may avoid it. A cock-boat if it bee *alone* on the Sea, it is readier to be overwhelmed, then if it be tied to a ship: and so, a man if he be alone in time of temptation, is nearer to an overthrow, then if hee be joyned to some other faithfull friend and companion.

Thou therefore that wouldest recover thy selfe when thou art falling, open thy breast to thy faithfull Pastor, that he may direct and preserve thee. *Three things*

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things usually hinder men from this course.

1. *Self-conceitednes*: They think themselves as able to help themselves at a pinch, as any Minister is: And why doe they not think themselves as able to physick their bodies, when diseases are approaching? or defend their estates, when the title is questioned? Surely, either men think that they are borne with Divinity in their mouthes, or that the soule may bee kept with more ease, then *goods*, or *life*: but this pride usually goeth before a fall. 2. *Misconceitednesse*: They are of *Naamans* temper (perhaps) who thought the rivers of *Damascus*, *Abana*, and *Parphar*, of as great a vertue to cure his leprosie as *Jordan* or any waters of *Judah* were; and therefore hee scorned to goe thither where hee was first advised to it, to wash his body: too many contemne all Ministeriall *Aets* and *Abilities*, as if there were nothing in them. 3. *Modesty*: This hindered many (as *Tertullian* hath noted) from a *publique* acknowledgement of their sinnes, and consequently,

excee-

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exceedingly indangered their soules. And therefore the *Father* compareth such persons to men, <sup>a</sup> *who having diseases in their secret parts which they are loth to discover, perish through their modesty; and exhorteth men to cast away that noxious and unseasonable bashfulnesse.* <sup>b</sup> *Sedulius* in his verses useth the like comparison and exhortation; *Doe that* (saith he) *which will bee for thy peace: it is good physick for thee to confesse that, which to conceale would bee hurtfull: because bee that hideth his wounds, and is afraid to discover them to the Physician, doth maintaine and augment them.* Hee speaketh indeed of the confession of sins, but it may well hee applied to the acknowledgment of temptations. For if it bee usefull for the comfort of him that is fallen, to confesse his faults; it cannot but be for the safety of him that is falling, to acquaint some spirituall Father with his temptations. And therefore, laying aside all pride, sinister conceits of this good help, and peevish modesty, let every one that hath any secret corruption hanging upon him, which is likely

to

<sup>a</sup> Tertul. de pen. c. 9.  
aut ii qui dum in partibus verecundioribus corporis habent morbos, conscientia medicorum vitant, erubescencia sua pereunt.  
<sup>b</sup> Sedull. 3. pasch.  
Vere fac tua magna est medicina fateri, quod nocet abscondi; quoniam sua vulnera mittit, quategit et plagam trepidat nudare medentis.



## Cap. 4.

e Bern. ser.  
3. de resurr.  
In corde est  
duplex lepra,  
propria vo-  
luntas, &  
proprium  
consilium,  
cesses volun-  
tas propria,  
& non erit  
infernus.

to break out into some open rebellion, reveale his case to his faithfull Pastor, and intreat the help of his prayers and advise: and so, hee may bee established, and may reap more benefit by him in one *houre*, then perhaps in hearing him preach a whole *yeare* together. *There is a double leprosie in the heart* (saith St. Bernard) *selfe-will, and selfe counsell: lay downe selfe-will, and there will bee no hell.* His meaning is, that the cause why so many goe to hell, is, because they will bee ruled by none but themselves, they will have their owne wills, whatsoever it cost them. Deny thy selfe therefore, and begge the advise and aid of others that can counsell thee, whosoever thou art, that by temptations and violent affections art in danger to fall: and it will preserve thee from the first fall, a down-fall into *sinne*, and from the next and worst fall, a fall into *Hell*, which without repentance followeth the other.

And so I have done with the fourth generall part, the Antidotes, by which *presumptuous* finnes may be prevented.

CHAP. V.

*The recovery of the Regenerate man fallen into presumptuous finnes, is possible.*

**B**Ut, what if the *Prodigall* hath spent his portion, and is become a beggar? What if hee that was alive, is now in a manner become dead? and hee that did flourish in grace, and abundance of spirituall consolations, is now withered, and for his sinne punished with inward deservations? Is there no balme in *Gilead* to recover this man? no hope in *Israel* for such an one? must he lie downe in everlasting sorrow, and beare the wrath of the Lord for ever, because hee hath sinned against him? Is the wound of this mans soule incurable, or may it be bound up? Without doubt, this person may be healed; the man thus fallen may rise againe: hee is in the valley of *Achor* (as the Prophet speaketh) .i. a hopelesse, and a helpelesse case, one would think, (as *Achan* was, when he was brought by Gods appointment, and *Ioshua's* into that valley to be

put

## Cap. 5.

Hier. in  
Esay 3.9.

put to death) yet *in this valley of Achor*, God openeth a doore of hope, *Hos. 2. 15.* that poore sinners aspiring after his grace may live, and recover all their former losses. As God appointed a *Whale* to receive *Ionas* into his belly, when he was cast over-board, and to bring him safe to land againe: so hath he provided repentance for the restitution of sinfull men, who to follow their pleasures, or to look after profits, have forsaken the ship of a good conscience: which St. Hierom therefore calleth, *secundam post naufragium tabulam*, the *second plank after shipwrack*. A plank hee calleth it, because it is a meanes to save the lives of lapsed men, who otherwise would have perished in their sinnes; and the *second plank*: for, the *first* is *Baptisme*, or regeneration, *Vbi deponitur vetus homo, & induitur novus*, by which the old man is put off, and the new man is put on; and the *second* is *repentance*, because, by that we rise againe after a fall, *dum vetustas reversa repellitur, & novitas perditam resumitur*, while the oldnesse returned upon us, is repelled, and the newnesse lost, is resumed.

Of

Of this possibility of a regenerate mans recovery, and the meanes of it, I am now to say somewhat for the conclusion of this discourse; for it is the last generall part which I propounded to my selfe to speak of. And that which I meane to say concerning this point, shall fall into these two Conclusions.

1. That it is possible for regenerate men to repent, after they are fallen into presumptuous sinnes.

2. That if they doe repent, they recover Gods favour againe, and the blessed fruits of it.

First, it is possible for men Regenerate fallen into sinne, to come to repentance.

The truth of this appeareth by two things: 1. by examples: 2. by exhortations given to such to repent.

1. By examples. David was a regenerate man, after his great presumptions of adultery and murder hee repented, 2. Sam. 12. 13. And David said, I have sinned against the Lord. Solomon (though some question his repentance and salvation) is generally beleeved to have repented him of his idolatry, and other vanities,

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vanities, and by his *Book of Ecclesiastes* to have testified his repentance to all the world. *St. Peter*, after hee had denied his Lord, repented, for the Text saith, *He went out and wept bitterly*, *Matt.* 26.75.

*Eusebius* out of *Clemens*, tells us of a young man who having fallen from God into desperate wickednesse, was againe brought to repentance. The story in briebe is this. *St. Iohn* while hee was in the Countries about *Ephesus*, consecrating Bishops, and setting Churches in order, spieth a young man, and for his amiable looks, and zealous affections loveth him, and commits him to the care and custody of the chiefe Bishop. This young man after a while, fell away to riotous courses, to robbery and murther; in which hee was so hardened, that hee became a *Captaine* of theeves. The Bishop lamenting his fall, giveth *St. Iohn* notice of it. Hee commeth with speed, seeketh the *lost sheep*, findeth him among his fellows, calleth upon him to repent, and by many moving and melting perswasions accompanied with compasseionate

nate reares, prevaileth with him, and bringeth him to repentance, and presenteth him (saith the Story) to the Church of God again, as a great example of true repentance, a great iniall of the new birth, and a singular token of the visible resurrection. To these examples, I may referre the Parable of the *Prodigall sonne*, who after he had lived riotously, and wasted his portion upon whores, being driven to great misery, confessed his sin, humbled himselfe to his Father, and repented: These examples shew, that men regenerate after relapses into sin, have repented: and therefore it is certaine that they may repent.

3. It appeares by those exhortations and calls to repentance which God affordeth them. Wee read that God sent *Nathan* to *David* to exhort him to repentance, 2 *Sam.* 12. that *Christ* looked back on *Peter*, after he had denied him, *Luke* 22. 61. which was a secret check to him for his ingratitude, and a dumb (yet powerfull) excitation of him to repentance. After that God had pleaded with his people *Israel*, and convinced them

Cap. 3. of their ill carriage toward him. *Jer. 2.* he earnestly exhorted them to repentance, *Jer. 3.* *Thou hast played the harlot with many Lovers; yet returne againe to mee,* saith the Lord, *ver. 1.* *Goe and proclaim these words toward the North, and say, Returne thou back-sliding Israel,* saith the Lord, *and I will not cause mine anger to fall upon you; for I am mercifull,* *ver. 12.* *Turne O back-sliding children; for I am married unto you,* *ver. 14.* *Returne ye back-sliding children, and I will heale your back-slidings.* I might instance in a great many such places more, but these are enough to let us see, how heartily God called to repentance such children of his as were relapsed; and therefore they may repent: for else it will follow, that Gods exhortations of men to repentance, are but simulations, and delusions of miserable men, which must by no meanes bee imagined.

This possibility of their repenting standeth on two grounds, 1. On the presence of Gods enabling Grace. 2. On their ability to improve and make use of it.

1. Gods

1. Gods grace is alwayes present with the regenerate after their falls, to make them able to rise again. There be some that say, (and they not a few, nor of the meaner sort of learned men) that Grace sufficient to bring men to repentance and salvation; is denied to no man living, especially to none that live in the Church; because else it would follow, (1.) That some men doe perish for want of *merit*, and ability, to come to salvation, & conceit unworthy of the goodnesse and clemency of God, *Who would have no man to perish, but all to come to repentance*, 2 Pet. 3. 9. (2. It would follow, that men while they live upon earth, are in the *state of devils* and damned spirits in hell; locked up under an impossibility of being saved: which to say, is to confound *viam & terminum*, the way and the wayes end: for this life hath beene alwayes counted the way to mens last ends, and heaven and hell the ends to which this way leaeth: and the difference between the way and the end is, that the way is alterable, but the end is not. (3. It would follow, that



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God is the *Author* of many finnes, even of all such, as are committed for want of Grace to avoyd them; which to believe of God, is the greatest blasphemy that can be imagined. But howsoever this assertion is accounted of, it will be denied by none, that to the *Regenerate*, when they are fallen, God is ver present with his grace to awakes them out of their heavy slumber, and to bring them home againe.

The scope of our *vision* in the Parable of the woman. *Who having lost one peece of silver among tenne, lighteth the candle, sweepeth the house, and diligently seeketh till she findeth;* and of the shepherd, *who having a 100 sheepe, and loosing one of them, goeth after that which is lost; untill he finde it,* Luke 15. 4, 8. Is, to shew, that God is very forward to vse all good meanes for the finding out; and bringing home againe of his lost and lapsed children. This his readinesse to restore them, he also signifieth Revel. 3. 20. *Behold, I stand at the dore, and knock; if any man heare my voyce and open the dore, I will come in to him, and will sup with him,* and

and he wish us. This knocking is nothing but his invitation and excitation of poore sinners to repentance; and this *entring and supping*, is, his repossession of their soules when they doe repent (if they be such as are fallen) and the communication of his loving kindnesse to them againe. The ground of this may be, the *unchangeablenesse* of his love, and the constant good affection which God hath to the salvation of poore men, even such as have provoked him by their unkindnesse, and insolencies, that become not that spirituall contract that was made betweene God and their soules. The Apostle declareth the possibility of the *Jewes* restauration by this argument, *Rom. 11. 29. For the gifts and callings of God are without repentance*: as if hee had said, Though God have cast them off for their sins, yet he wil receive them into favour againe if they return: yea, and use meanes for the effecting of their returne, because his calling is unchangeable: he is determined immutably to call back-sliders, as well as others, to repentance.

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The *second* ground, on which this possibility of their repenting standeth, is, their *ability* to make use of Gods grace offered and exhibited to them. Though men, before conversion, be reputed by many *meere patients* to the work, such as have no *active* power either of resisting, or yet of assenting to Gods grace; and consequently of determining the conversion.

This they illustrate by *wax*, which hath onely a *passive* power of receiving the print of the soul; and by *clay*, which conferreth nothing to the fashioning of it selfe, but onely a *possibility* of receiving that forme which the Potter shall think fit to put upon it: yet men *once* converted, though relapsed, have (in the judgment of those men) an *active* power to make use of Gods grace when it is given, and are *co-workers* with him in all the works of repentance, and new obedience which they doe performe. And therefore the Divines of great Britain in their *suffrage*, after they have said, that a man carrieth himself to the work of regeneration in a *meere passive* manner,

ner: they conclude, that when a man is once converted, and the will changed, then *aita à Deo, agit & ipsa*, Being acted by God, it acteth too, *Convertendo se ad Deum, & credendo, &c.* By converting it selfe unto God, and beleeving. If there bee such a power in men regenerate (though false into sin) to work with God, and make use of his grace, then it must needs be granted, that there is in them a possibility of repenting after their falls. And this is all that I meane to say to this point, though I might bee very large in it.

The second conclusion is, that the regenerate when they doe truly repent of their wilfull and presumptuous sinnes, doe recover their losings, and are received into favour againe. This point in former ages was not *without all controversie*, but (though asserted by the most) was denied by some, and seemeth to be limited by others.

First, it was denied by *Novatus*, and his followers, who for their pride and imaginary purity, were called by Writers, *Catharists*, in English *Puritans*. These

## Cap. 5.

Epiph. adv.  
hær. l. 3.  
hær. 39. or  
59.

Euf. Eccl.  
hist. l. 6. c.  
42. græc.  
43.

Soera. eccl.  
hist. l. 1. c.  
7. or 10.

men affirmed, that those that fell after Baptisme, could not be restored by repentance, and saved, as wee may see in *Epiphanius*, where hee saith, That *Novatus* would not receive such into the Church againe, and that hee taught up and downe; *Nullam esse spem salutis talibus, &c.* That there was no hope of salvation for such. And *Eusebius* telleth us that he taught, there was no hope of salvation for them that fell in the time of persecution; though they performed all things that appertained to true conversion, and a right profession of the faith. This was their uncharitable opinion. And yet some to blanch it, have thought and said, that these *Novatians* did not simply denie salvation to such, but the peace of the Church only, and the participation of Holy mysteries. For so saith *Socrates* speaking of them in one place. *Novatus* (saith hee) wrote an Epistle to the Churches, that they should not receive such as had fallen to the Holy mysteries, but exhort them to repentance, referring their remission to God, who is of power and authority sufficient to remit sinne. In another place of that book, relating

lating a discourse betweene Constantine the Emperour, and *Acesius* a *Novatian* Bishop, he bringeth in *Acesius* defending the *Novatian* opinion by an ancient Canon of the Church, which he saith, was to this effect, That such as after Baptisme through frailty of the flesh had fallen into that kinde of sinne, which the Scripture calleth a sinne unto death, should not be partakers of holy mysteries, but exhorted to repentance: and that they should wait for the remission of sinnes to proceed, not of the Priests, but of God himselfe (immediatly) who both can, and is of power sufficient to remit sinne. This is the judgement also of *Petavius* in his notes on *Epiphanius*, concerning the opinion of these *Catharists*.

Petav. animadvcrf. ad hanc. 59. Novat.

But surely their opinion was not thus favourable, but they held false men to be simply excluded from the hope of salvation. Else, why should they have debarred them from the ordinances of God, and the society of the faithfull, which are the ordinary means of repentance and salvation? And why, (for that was their maine heresie \*) should they have

\* Petavius Ibid.

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have denied) that the Church hath power to receive them into her communion againe? What doe these things argue, but that they thought them to be men altogether given up to *Satan*, and utterly shut out of the Kingdome of Heaven? for had they judged them saveable by repentance, they durst not have thrust them for ever out of the Church, and denied the Church all power to have received them in again upon their true submission. And as for *Socrates*, there is no heed to be given to him in this relation, (though otherwise a faithfull *Historian*) because hee was a *Novatian*, and would therefore speake as favourably of his *owne* opinion as he could. For it was *hatefull* to most of the Churches in those times, and therefore the *Novatians* to comply in some measure with the times, were content to mollifie in words, the rigour of their opinion, and to say, That they excluded them not simply from salvation, but denied them onely the peace of the Church.

Secondly, this doctrine of the Saints recovery

Cap. 9.

a Tertul. de  
penit.  
Collocavit  
in vestigia  
penitentiam  
secundam,  
qua pulsantibus  
pate-  
faciat: sed  
jam semel,  
quia jam sa-  
cundo; sed  
amplius ul-  
quam, quia  
proxime  
frustr.

b Orig.  
hom. 5. in  
Lev. c. 29.  
In gravi-  
oribus crimi-  
nibus simul  
tantum, vel  
raro peni-  
tentia reco-  
ditur locus;  
ista vero est  
mentis, que  
frequenter  
incurrimus,  
semper per-  
nitentia re-  
cipiunt, &  
sine inter-  
missione re-  
dimuntur.

recovery of the favour of God, and their  
salvation, by repentance, seemeth to be  
limited by others, to the first, or second  
fall at most. So <sup>a</sup> Tertullian seemeth to  
say, God hath appointed for those that are  
fallen the second repentance, to open the  
dore of mercy to them when they knock; but  
the second repentance only, and no more,  
for the third is fruitlesse. And <sup>b</sup> Origen  
saith thus, In the grosser faults place is  
granted to repentance, once only, or very  
rarely; but these common offences which we  
daily runne into, are daily expiable by re-  
pentance. But these places are to be un-  
derstood of that *Publique Repentance*  
which was imposed by the Church on  
the grosser sort of offenders; and the  
meaning of those *Authors* was only  
this, that they that had committed (not  
any mortall sinne, but) such as were  
counted and called *capitalia* capitall of-  
fenders, that is, idolatry and apostasie,  
should not be received into the Church  
by a *Publique Repentance* and reconcilia-  
tion above *Once*. That this was the  
meaning, it appeareth by a passage or  
two in St. *Austin*, So farre (saith hee)

doth



## Cap. 5.

*a. Intem-  
perantia  
autem ho-  
minum ali-  
quando in-  
iquitas pro-  
greditur, ut  
etiam post  
allam po-  
nitentiam,  
post aliam  
reconcilia-  
tionem, vel  
familia, vel  
graviora co-  
mittant, &  
et quando-  
vis in eccle-  
sia locum hu-  
milium  
penitentia  
non concede-  
batur, Demo-  
tamen super  
eos sua po-  
nitentia non  
obliviscitur.  
Aug. ep. 54.  
& 1b. Quia  
vis ergo  
caute salu-  
briterq; pro-  
visum sit,  
ut locum hu-  
milium illius penitentia semel in ecclesia concedatur, ne medicina vilius esset  
agratia; quoniam tamē magis salubris est, quando minus contemptibilia fuerint. Quis  
tamen audeat dicere, quare huic homini iterum parcis?*

*And as the wickedness of men sometimes pro-  
ceed; that after they have repented, and ta-  
ken the Communion as a signe of their re-  
conciliation to the Church, they break out  
into as great or greater sinnes then they for-  
merly committed: and though to these men  
there was granted in the Church no place  
for submission and repentance, yet God doth  
not forget his patience toward them. In the  
same Epistle hee speaketh to the same  
purpose, thus. *Although it be wholsom-  
ly and warily looked unto, that such a man  
shall have liberty granted him by the Church  
but once to make his repentance, lest the me-  
dicine should be lightly esteemed by the sick,  
which is so much the more effectuell, by how  
much the lesse it is contemptible: yet who  
dareth say, Why dost thou againe favour  
and spare this man, &c.* Now then, if this  
were the meaning of those Authors  
who seemed to give way, but onely to  
a second Repentance, that they that com-  
mitted idolatry should never above  
once bee publicly reconciled to the*

Church

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Church by penance publicly performed: it remaineth, that there was no opinion that crossed the possibility of the Saints *restitution* to grace after their relapses by repentance: but the *Novatian* Heresie only. Which Heresie was resisted at the very first broaching of it, and condemned in a Synod at *Rome*, consisting of about 60 *Bishops*, and a great many *Priests* and *Deacons*; and the maintainers of it were *excommunicated*, because it was a proud unnatural opinion, and repugnant to brotherly love. And divers of the *Fathers* have written books against it, as may be seen in their works, and have by many arguments proved, That the regenerate by repentance for their sins are restored.

a Euf. eccl. hist. l. 6. c. 42.

b Tert. l. de pen. Cyp. ep. ad Antonian. gr. Novat. & l. de laps. ec. ad Novat. Gre. Nyss. or. de poen. l. Basil. de poen. &c.

c Artic. 16.

And among later Churches, our dearest *Mother*, the Church of *England*, hath in her Articles of Religion concluded against it, in these words. *Not every deadly sinne willingly committed after Baptisme is sinne against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sinne after Baptisme. After wee have received*

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received the Holy Ghost, ne may depart from grace given; and fall into p̄one, and by the grace of God (we may) arise againe, and amend our lives. And therefore they are to be condemned; which say, They can no more sinne, as long as they live here; or denie the place of forgiveness to such as truly repent.

Therefore I may pitch it for a firme conclusion; that the Regenerate after their falls into sinnes of presumption, may by the grace of repentance be restored into Gods favour againe. And I prove it by these reasons that follow.

1. By those Examples which Gods word affordeth us of men Regenerate, who by Repentance obtained remission. David after his great sinnes repented, and repenting was pardoned, as we may see 2 Sam. 12. 13. And Nathan said unto David, The Lord hath put away thy sinne: thou shalt not dye. Peter also was received to mercy after he had repented, and was dignified by his Lord whom he had denied, (though with a secret check,) with the oversight of his Sheepe & Lambs, Iohn 21. 15, 16, 17. S. Paul commandeth the

the *Corinthians* to receive into their communion againe the incestuous person whom they had delivered unto Satan, and to comfort him, after that hee had afflicted himselfe with heary sorrow for his sin, and repented, 2 *Cor.* 2. 6, 7, 8: by which he intimateth his restitution into Gods favour againe; for else he would never have judged him fit to have entred and beene entertained into the Church: The Parable of the *Prodigall*; who returning, was embraced by his Father, and welcommed home with great joy, carrieth with it the strength of many examples. For who is this *Prodigall* returning, but the children of God repenting of their finnies? And who is this *Father*, but *God*, (who is a more tender Father to his children, then any earthly father can be: for *tam pater noster, tam pius nemo*, so good a Father as God, is no man? What meaneth this Fathers embracing of his lost Sonne returning, but Gods receiving of his bad children, when they leave their finnies and come home.

Luk. 15.

2. It may be proved by those *places* of

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of Scripture, wherein *back-sliders* are called to repentance with a promise to forgive them, if they repent. *Jer. 3. 12, 14, 22, Returne O back-sliding Israel, and I will heare your rebellions, &c.* But because hee would have them know that they were exceedingly bound to him for vouchsafing to receive them after their apostasie, hee telleth them, that none of them all would doe so by their Wives, they would never receive them into their favour againe after adultery, though they should submit. *ver. 1. If a man have put away his wife, and shee become another mans, shall hee returne to her againe? yet returne to me.* The like exhortation there is *Hos. 14. 1, 2, 3, 4. O Israel, returne to the Lord thy God: for thou hast fallen by thine iniquity, &c.* Cui bono, to what purpose? that the Prophet sheweth. *ver. 4. I will heale their back-sliding, I will love them freely; for mine anger is turned away.* These exhortations and promises are given determinatly to Gods children *back-sliding*, and therefore they proove the point. And so doe all such exhortations and their annexed promises

mises as are made, indefinitely to such as will be converted: (among which that in *Exek. 18. 30, 31.* is a famous one) for whom may dare to restrain them to some sorts of sinners, when God hath extended them to all?

3. All those places of Scripture, wherein *repentance*, and *remission* of sins (like a paire of twins that are borne together, and dy together) are connexed doe likewise shew it. *Luk. 24. 47.* Christ telleth his Disciples, that it is the will of his Father, that, *repentance and remission of sinnes*, (as the condition and the benefit) should be preached in his Name among all Nations. *Act. 2. 28.*, when St. Peters hearers asked him, *What they should doe to bee saved*, hee answered, *Repent and be baptized every one of you for the remission of sinnes.* And *Act. 3. 19.*, *Repent therefore and bee converted, that your sinnes may bee blotted out, when the day of refreshing shall come, &c.* In both these places, St. Peter coupleth repentance and forgiveness; and so coupleth them, that he plainly maketh *Repentance* to bee the cause, and *Remission* the constant ef-

Cap. 5. *fect* that followeth it, *Repent that, &c. Act. 5. 31.* Him hath God exalted with his right hand to bee a Prince and a Saviour to give repentance to Israel, and remission of finnes.

4. It appeares by the joy in Heaven for one sinner that repenteth, Luk. 15. 10. Likewise, I say unto you, that there is joy in the presence of the Angels of God for one sinner that repenteth. To what purpose should these blessed Spirits rejoyce in the conversion of sinners, if their conversion bee unprofitable? for it is the salvation of poore sinners, obtained by their repentance, that maketh the Angels rejoyce.

5. It may be proved by the state and condition of the Saints in this life; in respect of *inherent* corruptions, and *outward* temptations there is in them (as I haue shewed) not onely a possibility, but a proclivity of committing grosse finnes: and if repentance were not of force to restore them, and set them in joynt againe (as St. Paul phraseth it, Gal. 6. 1.) few, or none of them could bee saved. This is St. Basils argument, *Non Angeli*

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Bal. ser. de  
pcen.

*Angeli sumus, sed homines, wee are not Angels (saith the Father) but men, subject to slips and falls in this world: and therefore God hath provided repentance for our restitution.*

6. The truth of it appeareth by the mischief of the contrary conclusion, which disheartneth men fallen, from endeavouring to rise againe, and discourageth them that stand, by exhortations, rebukes, punishments, or any other meanes from seeking to reduce such stray sheep into the right way. *Nemo, &c.* No man (saith St. Ambrose) can truly repent, but hee that hopeth he may obtaine remission thereby. And we see it to bee true. The Devils that look for no mercy, forbear no sinne, never think of repenting; and such men as despair in this life of obtaining pardon, doe give themselves to all licentiousnesse, as wee have Cain for an instance. It seemeth by his speech, Gen. 4. 13. *Mine iniquity is greater then can be forgiven,* that hee despaired of mercy. What was the issue of it? ver. 16, 17, *hee went out from the presence of the Lord, and he built a City. From*

Ambros.  
*Nemo recte  
potest agere  
penitentiam,  
nisi qui spe-  
raverit in-  
dulgentiam.*

Par. in  
Gen. 4. 16.



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*the presence of the Lord? Why? where is not God? Hee is said to goe out from the presence of the Lord, because hee left the Church of God, wherein God dwelleth. And why did hee build a City? for ambition say some, for the maintaining of his rapine, and robberies say others: If these conjectures bee true, then it appeareth that Cain, when hee despaired of the forgivenesse of his sinne, gave himselfe over to profanenesse, ambition, rapine and all manner of vices. And they said (saith the Prophet Jer. 18. 12.) there is no hope, What of that? but wee will walk every one after his owne devises, and wee will every one doe the imagination of his evill heart. Their desperation made them resolutely profane. St. Austin speaking of relapsed Christians, hath this passage: "If any such should say, Tell me, will it benefit mee in respect of the life to come, if in this life*

Aug. ep.  
54. ad  
Macedon.  
Ex quorum  
numero si  
quis dicit,  
dicite mihi,

*utrum aliquid prodest ad futuram vitam, si in vita ista illecebrossissima, et lapratis blandimenta contempsero, si me puniendo vel emendando quam prius excruciavero, si ubi ripis flevit, si melius vixero, si pauperis largias sustinua-  
vero, si charitate ardentius flagravero? quis vestrum ita desipit, ut huic ho-  
mini dicat, nil il tibi ista in posterum proderunt? vade, saltem huius vite sua-  
vitatem frue. Aversas Deus iam iniquitatem, ac illegamque dementiam.*

I shall

I shall contemne the flatteries of insuaring pleasures, if I shall afflict my body with the exercises of repentance more then ever I did, if I shall weep more plentifully, if I shall live more orderly, if I shall relieve the poore more bountifully, if I shall burne with charity more ardently? which of you would bee so foolish, as to say to this man, These things will profit you nothing for hereafter? goe, and enjoy the sweetnesse of this life. God turne away such cruell and sacrilegious madnesse. In this speech, the Father implieth: 1. That men who repent and forsake their sinnes, and performe any good duties, doe so, in hope of salvation, and reward in the life to come. For what else, doth this interrogation, will it benefit me in respect of the life to come, if in this life I forsake my pleasures, &c. signifie? 2. That, to tell a man fallen, that he should goe take his pleasure in this world, for his repentance will profit him nothing; is cruell and sacrilegious madnesse: Cruell, because it discourageth obedience; sacrilegious, because it robbeth God of that honour hee might have by the repentance

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of many. No man lying under sinne, will seek to rise up, but will adde *drunkenesse* to *thirst*, and draw sinne to him with *cart-ropes*, except he beleeve, that remission will follow his repentance. No man will bestow good words and endeavors to reclaime such, if hope to save their soules doe not incourage them. And therefore S. James, to hearten men to bring their brethren to repentance, telleth them, *that by so doing they shall save their soules*, Jam. 5. 19, 20. *Brethren, if any of you doe erre from the truth, and one convert him; Let him know, that hee which converteth the sinner from the error of his way, shall save a soule from death, and shall bide a multitude of sinnes.* Sinners therefore that are fallen after grace received, may be restored againe by repentance.

Lastly, the truth of this is grounded on the *nature* of the *Gospel*, or the *Covenant of grace*. Two maine differences there are, between the *Law* and the *Gospel*, the *Covenant of works*, and the *Covenant of grace*.

The first lieth in the *latitude* or *extent*

tent of their prohibitions and commands. The Covenant of works commandeth *exact* obedience in every thing, and forbiddeth all inward *lustings* after evill things, all mentall sinfull delectations as wee may see, *Rom. 7. 7.* I had not knowne lust to be evill, except the Law had said thou shalt not lust. And these evill motions it forbiddeth (as it doth all other finnes) under the paine of a curse, *Gal. 3. 10.* Cursed bee every one that continueth not in all things that are written in the book of the Law to doe them. But the Covenant of grace doth properly forbid all reigning and wilfull finnes onely, as wee may see, *Rom. 6. 12.* Let not sinne reigne in your mortall bodies, &c. It condemneth and disliketh all *in deliberate* finnes too, but forbids them not under the paine of eternall condemnation.

The second difference lieth in the manner of *exacting* obedience. The legall Covenant requireth obedience *strictly*, and punisheth the disobedient *rigorously*, without admitting, or accepting any excuse, as St. Paul intimateth, *Rom. 8. 3.* where hee saith, *that the Law is weake*

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through the flesh, .i. because through the flesh wee cannot keepe it, therefore it cannot save us, but leaveth us naked to the damnatory sentence of it. It is like the *servant* in the Parable, that took his fellow-servant by the throat, cruelly exacting his debt, and *throwing* him into prison because hee could not pay it: But the *Evangelicall Covenant* like the *good Master* in that Parable, exacteth obedience more mercifully, and if it bee not yeilded, accepteth of a mans repentance, and submission so it be unsained, as wee may see in, *Ier. 31. 33. 34.* where God speaking of the new Covenant which hee would make with the house of Israel, maketh two maine promises: the *first*, to write his Law in their hearts, .i. to inable them to yeeld obedience to his Laws: the *second* is, to *forgive* their iniquity, and remember their sinne no more, .i. in case, they should chance to bury their talent, and transgresse his Laws, which hee hath inabled them to obey, that then hee will forgive their sinne (hee meaneth upon condition they will repent) and not deale

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deale in rigor and extremity with them. From the nature then of the Gospel, it followeth, that the Regenerate when they have committed any reigning sin, may upon their repentance find forgiveness.

But what shall wee say to, *Hebr. 6. 4.* where the Apostle saith, *That it is impossible for those who were once enlightened, and have tasted of the heavenly, &c. if they shall fall away, to renew them againe to repentance?* and to *Hebr. 10. 26, 27.* where it is said, *For if wee sinne wilfully, after that wee have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of judgement.* These are the two main places on which the *Nestorians* grounded their opinion, and in which the Apostle seemeth to averre the contradictory position, namely, that men regenerate sinning against knowledge and conscience can never be recovered by repentance. What shall answer therefore to these places?

In solving this objection, *St. Austin* and many of the *Fathers* were puzzled,

some

Object.

Answer.

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some answering one thing, and some another, but few to the satisfaction of their adversaries, and the swallowing up of the objection.

1. Some, because they could not untie this knot, they cut it, and denied this Epistle to be *Canonical*, because they could not handsomely answer this place.

2. Others understood the *Renovation* here spoken of, of that renovation which wee have by Baptisme, which is called, the *Laver of Regeneration*, Tit. 3. 5. which they say, is not possible, because there is but *one Baptisme*, Ephes. 4: no man can be baptized twice. That which made them understand the Apostle of such a solemne restoration by Baptism, was a meere conjecture, that the converted Jewes, because they had many washings in the Law, and for every sinne a new cleansing, did therefore contend, that *baptized* persons after every new sinne against conscience ought to have a new baptisme. But first it doth not appeare in story, that the Jewes contended for any such thing: and secondly the words following, *ver. 7, 8.* doe import,

So. Epiph.  
l. 2. advers.  
harr. her.  
39. & 59.

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port, that it was the Apostles purpose to threaten some greater matter to Apostates, then want of a second baptism.

3. Others understand the falling away, and the sinning wilfully, mentioned in those places, of those Capitall and foulest sinnes of idolatry, and apostacy from the Gospel: Thus *Origen, Sines, &c.* If any fault surprize us, which consisteth in the miscarriage of the tongue, or in ill manners, and not in a blasphemous deniall of the faith: this fault may be easily repaired, repentance for such sinnes is not denied: but the more heinous sinnes are of another nature: in these, place is found but onely once for repentance. And this his Opinion (perhaps) was the cause, why after he had committed Idolatry, hee went up and downe in a most disconsolate manner, intreating the Churches to pray for him, as wee may see in *Eusebius*. This commeth neere the true meaning of the place.

4. Others expound it of a renewing by publique and solemne penance imposed by the Church, and performed by

Orig. in  
levitic. 25.  
hom. 5. circa  
med.  
de vendit.  
domorum.

Euf. ecclef.  
hist. lib. 6.  
inserted by  
the Translator  
out  
of the  
works of  
Origen.



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by the penitent, which (they say) the Apostle delivereth here to bee impossible.

5. Others by *impossible*, understand *difficult*, as if the Apostles meaning should bee this, that it is a very hard thing, and in a manner impossible for such as sinner against conscience, after Grace received; should bee restored againe.

But most later Writers are of opinion, that the Apostle is not to be understood *indefinitely* of any knowne sinne deliberately committed by a man in Grace, but *determinately*, of one certaine kinde of sinne, which is *in* a singular and eminent manner called the sinne of the *Holy Ghost*, and that his meaning is, that if whosoever falleth into that sinne, can never repent, nor by repentance recover Gods grace and favour againe. Which exposition because it seemeth to me the most likely, for the better clearing and confirming of it, I will in a few words inquire into three particulars.

I. What the sinne is, which in a pecu-

liar

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liar manner is called the sinne against the *Holy Ghost*.

2. How it may be said to be *irremissible*, or the sinner that commits it, *irrecoverable*.

3. How it appeareth that the *Apostle* is to be understood of *this* sinne onely.

1. What the sinne against the *Holy Ghost* is.

Quest.

Answ.

Some say, it is *any sinne of malice*: others, that it is *finall impenitency*: but I take it to bee, a *dislike* of the truth of God *knowne* and manifested to a man, and a calumniation and opposition of it as *dæmoniacall*, and detestable. This is the unpardonable sinne, and it is called a sinne against the *Holy Ghost*, because it is against that light and *knowledge*, which the *Holy Ghost*, who is the true enlightener of mens minds, hath wrought in the understanding.

That this is the sinne against the *Holy Ghost*, we may gather out of *Mark*. 3.22,29. where Christ layeth unpardonable blasphemy against the *Holy Ghost* to the charge of the *Pharisees*, ver. 22. We may divide his discourse into three parts.

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parts. 1. He setteth downe the sinne of the Pharisees. *And the Scribes which came from Hierusalem, said, He hath Beelzebub, and by the prince of Devills casteth he out Devills.* Here was their calumny; which after our Saviour had refuted, ver. 29, 30. 2. Hee sheweth the stamp and quality of that their sinne; (1) it was *blasphemie* against the Holy Ghost, (2) it was *such* blasphemy as should never find forgiveness. *But hee that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.* Thirdly, that it may appeare, that Christ pointeth at their sin, and intendeth to signifie, that it was unpardonable blasphemy against the Holy Ghost, hee addeth, ver. 30, *because they said, hee had an unclean spirit.* The meaning is, that Christ spake those words concerning the fearefulness of blaspheming the Holy Ghost in reference to the Scribes, because they said, he had an unclean spirit.

Out of these things laid together, two things may be concluded to prove what I say. 1. That the sinne of the Scribes,

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Scribes, and Pharisees was an *irremissible* sin against the Holy Ghost. 1. That the sinne against the Holy Ghost is a malicious reviling, and opposing of the knowne truth of God; for such was the *Pharisees* sin, here taxed by our Saviour: Out of envy against *Christ*, contrary to the knowledge which they had, that he did those miracles by the power of God, they ascribed his works, not to the Spirit of God, but to the uncleane spirit. Thus we see briefly, what the sinne is.

2. How may it be said to be *irremissible*, and why.

1. Some think it to be *irremissible* absolutely and simply, and so the words sound, *Matt. 12.32. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come*: which phrase seemeth to carry with it an absolute and utter denial of pardon to this sinne: and *Mark. 3.29. It never hath forgiveness*, saith the Evangelist: and *Heb. 6.4. It is impossible for such to be renewed*. These peremptory termes in which the unpardonableness of this sinne is delivered, make the greater

Quest.

Ans.

Cap. 5. greater number of Writers conclude it to bee altogether irremissible. And so doth St. Johns prohibition to pray for such as we know have committed it, 1. *Ioh. 5. 16.* If any man see his brother sinne a sinne, that is not to death, hee shall ask, and God shall give him life for them that sinne not unto death. There is a sinne unto death, and I doe not say, that hee shall pray for it. For why (think they) should the Apostle forbid to pray for such, if they could bee pardoned, considering that prayer is one great meanes to obtaine pardon.

But 2. others think it to be unpardonable onely *secundum quid*, in some sort, because it is not ordinarily forgiven, and they take the Apostles *impossible* for *difficult*, or hardly possible. And this exposition seemeth to bee favoured by many like places, where somewhat is denied of some things in words peremptory enough, of which notwithstanding those things are capable, though not easily, not usually, as for example. *Jeremy saith, chap. 13. v. 23. Can the Ethiopian change his skin, or the*

*Leopard*

*Leopard his spots? then may yee also doe good that are accustomed to doe evill.* In these words, the Prophet seemeth to say, that it is utterly impossible for a man that hath accustomed himselfe to sinne, to leave his evill courses, and to repent: for it is all-together impossible that an *Ethiopian* should get a white skin, and a *Leopard* lose his spots. But experience telleth us, that such a mans conversion is not wholly and alwayes impossible, for such are now and then changed; and the Prophets exhortations given to such, to forsake their sinnes shew as much. All therefore that *Ieremy* meaneth by this *hyperbolicall* manner of speaking, is, that their case was dangerous, not desperate, and that they could very hardly, and with much adoe, be converted. In *Matth. 19. 24.* our Saviour saith, *It is easier for a Camel to goe thorow the eye of a needle, then for a rich man to enter into the Kingdome of Heaven.* The words seeme to make the salvation of rich men to bee not possible; for it is no wayes possible to draw a *Camel* thorow the small eye of a *needle*: but it is

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not the intent of our *Saviour* to signify the *impossibility*, but the *difficulty* of a rich mans salvation, as appeareth *ver. 23.* *Verily, I say unto you, that a rich man shall hardly enter into the Kingdome of God.* And so in these places which seeme to set forth an absolute impossibility of such mens restauration as have sinned against the *Holy Ghost*, why may not *Christ* and his Apostles bee thought to intend no more than the signification of the greatnesse of this sinne, and the difficulty of their repenting?

By expounding this Text of the *Hebrews* in this manner, Bishop *Latimer* telleth us, that hee quieted the conscience of a man who was troubled with feare that he had committed this sinne. When he told him that he had not committed that sinne, because he was *afraid* he had and was perplexed with it, this would not satisfie: but when after he had been at his book about this businesse, hee returned to the man, and told him, that by *impossible* the Apostle meant *difficult*: and herewith the mans minde was settled, because then hee conceived some hopes

hopes of wading out of it, though his erring conscience told him, he was in it. I dare not take upon mee to determine concerning this dreadfull sinne, whether it be almost, or altogether unpardonable, considering men of great judgements doe not agree about it: but I would wish every man that loveth his salvation, to take heed of it, (and of all *presumptuous* finnes too, for they are *steps* to it;) considering how hard, if not impossible, it is, for a man intangled in it, to wrestle out of it againe.

But *why* is this sinne *irremissible*?

Because it is accompanied with *small impenitency*, some say. But this is no sufficient reason of the unpardonableness of this sinne, because it is a *circumstance* that belongeth to all the finnes of *reprobates*, and by consequent, doth not distinguish this sinne from any other. And therefore others speak more to purpose, who say, that the irremissibility of it ariseth from the *nature* of it, and Gods *peremptory will* so to cary himselfe toward it. This sinne, touching the na-



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ture of it, is a sinne of a very high hand, and an out-stretched arme, and comprehendeth in it a stout and wilfull contempt of God, and his mercies in *Iesus Christ*; as we may gather from the definition of it, for it is a sinne of *Malice*, and by the *Brands* which the Apostle setteth upon it. *Such* (saith he) *doe crucifie to themselves the Sonne of God afresh, and put him to open shame*, and that is the reason why they cannot bee renewed, *Heb. 6. 6.* And such doe tread under foot the Sonne of God, and count the blood of the Covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace.

These bee foule things, horrible affronts to Christ and his holy Spirit: yet these affronts when they are given virtually and by consequence onely, (as they are by every presumptuous sinner, because hee wilfully doth that which is a contempt of God) are put up more patiently; but when they are given intentionally and formally, as they are by such as sinne against the Holy Ghost (for it is their intent to scorne the Trinity, and

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to despise, and deride the *blood of Christ*, and the meanes of their salvation:) they are *revenged* with all severity. Now because these sinnes are in their quality and kinde so heynous; therefore doe they hardly or never meet with pardon: Not, because God hath not *power* enough, or *mercy* enough to forgive them; for no sinne is greater then can bee pardoned, (and therefore St. *Austin* told *Caine*, hee *lied*, in that he said, his sinne was greater then Gods mercy) but because hee holdeth it not *fit*, or comely for his greatnesse, so farre to stoupe to any mans devilish basenesse, as to prostitute his rich mercies to such vile persons. Were it agreeable to decency, for a *Physician* to cure that *Patient*, who flingerh his medicines upon the ground, and trampleth them under his feet, and flieth in his face when hee commeth to heale him? Much lesse fit is it for God to apply Christs precious blood to such an one as treadeth it under his feet. *Give not that which is holy to dogges, neither cast yee your pearles before swine: lest they trample them under their*

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*feet, and turne againe and rent you, Math. 7. 6.* If men will not give pearles to Swine, partly because they contemne the gift, and partly because (perhaps) they flie in the face of the Giver; then surely God will not give Christs blood, and that which floweth from it, remission of finnes, to such Swine as these, because they doe despise the gift, and fight against the mercifull giver. So much for the second thing.

Quest. 3

But how appeareth it now, that the *Apostle* in these places is to be understood, only of such as sinne against the *Holy Ghost*? It appeareth by these two reasons.

Answ.

(1.) By the *Phrases* which hee useth in describing the condition, and the carriage of the sinners there spoken of. They *crucifie Christ againe*; they *put him to open shame*; they *trample under foot the Sonne of God, &c.* These acts cannot properly be affirmed of any other, then such as doe maliciously oppose the Gospel.

(2.) By the *analogie*, and agreement that must be between all parts of Scripture.

ture. By examples, and exhortations, and promises of forgivenesse made to wilfull sinners upon their submission. Gods word reacheth us, that ordinarie wilfull transgressions are not unpardonable. A higher sinne therefore then a sinne of wilfulness and presumption, is here pointed at by the Apostle, or else one part of divine truth would contradict another.

By all this that hath beene said, wee see what is to be answered to the objection made from the words of the Apostle against the possibility of the *Saints* restitution into Gods favour, after their wilfull falls: namely, that those places are to be understood onely of the sinne against the *Holy Ghost*; and therefore overthrow nothing that hath beene said of the other finnes of backsliding Christians. For what, though that be such a sinne as God thinketh it not fit to forgive? yet it doth not follow, that all the other finnes of enlightened and sanctified men are *inexpiable* too; but on the other side it followeth that, because this only sin is exempted

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from pardon, therefore all others are within the compasse of pardon.

object.

But some may here say, that, if repentance be able to procure the remission of *presumptuous* sinnes, why should any man be more afraid to commit them, then sinnes of *infirmity*? For men must repent of them, or else they cannot obtaine pardon, and they need doe no more for the expiation of the other, then repent.

Answ.

I answer, That there is a great deale of difference betweene the repentance requisite to the forgivenesse of the one and of the other. For,

1. A lesser degree of humiliation and sorrow will serve for an infirmity, than for a presumption. An *ordinary* sorrow is proportionable to ordinarie and common trailties, but insolencies require a great deale of remorse; and therefore wee may observe, that *S. Peter* after the deniall of his Master did not onely weepe, but weepe *bitterly*, Math. 26. 75. and *Mary Magdalen* who had committed so many and so great sins, that she deserved the surname of *Sinner*; when

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when she repented, shee shed so many teares as were sufficient to wash the feet of *Christ*, Luk. 7. 38. And the incestuous *Corinthian* was so deeply drowned in godly sorrow, that he was almost swallowed up with heavinesse, 2 *Cor.* 2. 7. And *Dauids* grieve of soule for his adulterie and murther was so great, that he compareth the state of his afflicted heart to broken bones, *Psal.* 51. When *Origen* had offered sacrifice to idolls, he made a very pitifull lamentation. And *Ecebolius*, who had beene an ordinary turn-coat, was so dejected, that he fell downe before the Church doore, and bid the people trample upon him unsavorie salt. If the plaister be not as broad as the sore, it will not heale it; and therefore great wounds must have broad plaisters: and so must great sins be washt away with many teares.

2. A lighter kinde of forsaking sins of infirmity will suffice for them, than for deliberate sinnes. *Infirmities* (as I have shewed) are for the most part inevitable, because a man is ignorant of many of them, and not aware of the most

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most of them when hee committeth them, by reason of their frequency, and daily incurſion upon him. A man that is ſet to keepe a *gate*, cannot obſerve every one that commeth in, or goeth out in a *ſtrong*, nor every one neither, that goeth in, or out ſingly, if his mind be diverted. If this man pull him by the ſleeve, and that man round him in the eare, and a third or fourth be calling to him from ſeverall places: ſo, a man that ſetteth himſelfe to keepe the *gates* of his ſenſes, cannot take notice of every temptation and object that ſtealeth into his minde through thoſe *gates*, nor of every ſinne that ſtealeth out, if they come and goe in a crowd, and come upon him in troopes: nor can hee marke them all, if they break in upon him, or drop from him ſeverally, if his minde be *diſtracted*, (as whoſe is not) with many buſineſſes at once. God therefore requireth to the remiſſion of ſuch finnes, onely a *virtuall* and *habituall* forſaking of them, an *endeavour* and deſire to be rid of them, and a reſolution to leave them ſo farre as he is able: an *aſſu-*

all

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all forbearing of them (because it is impossible) he doth *not* strictly require under the paine of eternall death. So that a man may die, even while such sinnes are breaking from him, and yet goe to Heaven. *Abraham, Jacob*, and many of the *Fathers* did die in their sinne of *Polygamy*, and yet were saved, because they knew it not to bee a sinne, and therefore could not *actually* and *particularly* forsake it: and many an honest *Papist*, who liverh and dieth, under invincible or probable ignorance, may end his dayes, while he is kissing a *Crucifixe*, or calling upon a *Saint*, and yet be received to mercy, because hee doth these sinnes ignorantly, through unbelieve: and many a good man may die in a fit of passion, or with a *rash word* in his mouth, without prejudice to his salvation, because they are sinnes of *inadvertencie*, which he can neither observe till they are past, nor particularly forsake. But as for deliberate sinnes, they cannot be pardoned, except they be *actually* and *particularly* relinquished, hee that *dieth* in them, is *damm'd* for them:



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them: For so Christ intimateth in his wofull sentence denounced against the *Pharisees*. Ioh. 8. 21. *Ye shall die in your sinnes, and whither I goe, thither ye cannot come.* And therefore people are called to, *cast off*, and *sling away* such sinnes, that they might find pardon. *Put away the evill of your doings from before mine eyes, cease to doe evill, &c.* And then followeth, *Though your sinnes be as scarlet, they shall be white as snow, though they be red like crimsin, they shall be as wooll*, Esay 1. 16, 18. And when any are spoken of, that are brought in for *examples* of men truly repenting of their great offences, they are noted to have *forsaken* those sinnes, as we may see, *Ezra. 10. 19. They gave their hands, that they would put away their strange wives*: and *Act. 19. 18, 19, Many of them that beleevd, came and confessed, and shewed their deeds. Many also of them that used curious arts, came and brought their bookes together, and burned them before all men*; which was a signe of their renouncing those their wicked studies for ever. And when God promisseth pardon to *grosse sinners*, the promise

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Pro. 16. 13

mise is made onely to such as forsake their sinnes. Hee that hideth his sinnes shall not prosper, but hee that confesseth and forsaketh them, shall finde mercy. What doeth all this shew, but, that such as are guilty of sinnes against conscience, great sinnes, must *actually* be divorced from them, if they meane to obtaine remission? \* And the reason is, 1. Because such sinnes *stare* a man in the face, no man that doeth them, can be ignorant of them: 2. Because *consent* may be withheld from them: a man when hee committeth them, hath liberty to pause, and to forbear them. By this therefore wee may easily see, that it is not all one whether a man commit *infirmities*, or *presumptions*: the making of his peace for these, will cost him much more then it will doe for those other.

But *howsoever* (may some say,) it is but *sinne*, and *forsake*, and then all is well againe; presumptuous sinnes therefore are not much to be feared, if a man have a minde to them, or to be occasioned to commit them.

\* Baron. l. de ven. & mort. pecca. p. 16. *Poenitentia pro gravioribus peccatis debet esse perfecta per actum, .i. exire in realem & actualem cessationem.*

Object.

I an.

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I answer. 1. For a man to reason thus with his owne heart, would be a very great presumption, and a *tempting* of God; who may take such an one away in the very *acts* of his finnes, and denie him space even to cry God mercy, because he thus abuseth his clemency.

2. Though repentance set up a *bankrupt* againe, and bring the *Prodigall* in-to favour, yet it doth not alwayes prevent or remove such outward calamities as God doth use to chasten the finnes of men withall; some revenging hand of God may (perhaps) lie heavie on his *person, children, goods, credits*; or some other things that are deare unto him, as long as he liveth. *David* had repented, and his sinne was pardoned, but yet for all that Gods hand was not removed. For, First, God telleth him, that, *because by that sinne hee had caused the enemies of God to blaspheme, the childe begotten in adultery should die*, 2 Sam. 12. 14. And then he telleth him too, that, *the sword should never depart from his house, and that he would take his wives before his eyes, and give them to his neighbour*,

bour, and he should lie with them in the sights of the Sunne. These were smarting punishments. Gods chastisements lay sorely upon the People of *Israel* a long time for the sinne of *Peor*, Num. 25, although they had repented, and the sinne was pardoned. For *Ioshua* telleth them, Josh. 22, 17. *That they were not yet cleansed from the iniquity of Peor to that day.*

And wee read in 2 *Chron.* 34. 24, 25, that, though *Iosiah*, with the people, had repented of their Idolatry; yet God telleth them, *That hee would bring evill upon that place, and that his wrath should be poured out, and not quenched.* And so God handleth many a disobedient childe, even after hee hath pardoned their sinnes: the *lashes* of his rod (perhaps) are upon them, as long as they live; if not the *strokes*, yet the *pricks*: and therefore it is no safe sinning, though wee could be sure wee should repent.

3. By repentance a man shall recover his peace and joy, and other graces, but many times, and for the most part, in a lower degree: it is thought that *Da-*  
vid

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*vid* did never recover that largeness of spirit, and that fulness of inward strength and comfort that hee had before. When a *Prodigall* young man is blowne up by his ill husbandry; upon submission (it may be) his friends will set him up againe, but they will never trust him with so great a stock, as they did before: nor will God trust his *Prodigall* children, though they doe humble themselves, with so much grace as hee did before. When a man hath had a Fever, or some malignant disease, though by help of Physick hee recover his life, and in time some measure of health and strength too, yet many times hee never regaines that pitch of health, which he had before, but carrieth in his body the *marks* of that disease to his grave: and so doth the man, who by repentance hath crawled out of his bed of sinne, very often retaine some great and languishing defects and weaknesses of soule contracted by his former iniquities. \* *A mayd* (saith Epiphanius) *that hath lost her virginity, can never possesse that againe, Natura non patitur, Na-*

\* Epiph.  
l. 2. hæc. 59.

ture permits it not; Sed secundum habet in continentia gradum, But she hath some chastity in a lower degree: Sic post Baptismum graviore scelere obstrictus, secundum habet sanitatis genus, So be that after grace hath fallen into the hands and bands of some great sinne, hath recovered (perhaps) a second, and a lower kinde of spirituall healsh. It is better and more honourable to be a Lilly, then a Violet (saith S. Hierom:) to be alwayes pure, then to beare the blush of a sinne. It is dangerous therefore to sinne presumptuously, though our repentance do restore us.

4. A man while he avoyd sin, liveth without the snubs and frownes of conscience, & without any painfull gnawings and gripings of soule; but hee that falleth, sustaineth a great many inward sorrowes, (if hee repent soundly) before he can enjoy the peace and tranquillity of minde againe. \* Let not the helps of repentance, saith S. Hierom, presently flatter us; for they are the remedies of such as are unhappy; that wound must alwayes be feared, which is not cured without paine. It is more ease (saith hee) for a

a Hier. Ep. ad Salvan.  
Nec statim nobis penitentiae subsidia blandiantur, quae sunt infelicitatum remedia. Cavendum est ut nolumus quod dolore curatur. Aliud est integra mure, &c. Ibid.

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e Id. ep. ad  
Demetr.  
Verum nos  
ignoremus  
penitentiam,  
ne facile pec-  
cemus. Aliud  
e' quære  
quod perdi-  
deris, aliud  
possidere  
quod nun-  
quam ami-  
seris.

d Naz. orat  
in bapt.  
Post factum  
non commit-  
tas, quod  
iustum neces-  
se sit flere.

man to keep himselfe and his wares in the ship, and so to enter safely into the Haven; then to leave the ship, and hang fast about a plank, or a board, and by wallowings of the waves to be dasht upon many a craggy rock. And in another Epistle saith he, <sup>c</sup> Let us not know that repentance may help us, that wee may not bee induced thereby to fall into sin. It is one thing to seek againe that which once thou hadst, and another thing to possesse what thou didst never lose. No man will say, it is no matter though he break his head, or wound his body, because hee hath a medicine that can make all whole againe; hee knoweth that he cannot be healed without smart, and therefore he will sleep in a whole skin, if he can. Nor will any wise man presume to wound his conscience, because the salve of true repentance will heale it againe; for hee knoweth, that it must cost him many a groane, and teare, before he can make all sound againe; and therefore he will keep it well, while it is well. And therefore, my advise to such as would faine bee sinning, shall bee that of Nazianzen, <sup>d</sup> Commit not that after thy lamentation, which

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which thou must be faine to lament againe.

5. In the last place, if there bee any who presumeth the more to sinne, because repentance will make up his losses, let him know, that there is nothing in him worthy a Christian spirit. *Shall we sinne, that grace may abound? God forbid,* saith St. Paul, *Rom. 6. 1.* So, shall we sin, because we may repent, and bee remitted? God forbid, it favours of an ungratefull and ignoble spirit.

\* Many (saith Tertullian) having escaped shipwrack, from that time doe give a divorce to ship and Sea; and doe honour Gods mercy in preserving them by the dayly remembrance of the danger. They will no longer be a burden to Gods mercy. And so, let no man bee worse to God, because hee is better to him; sinning as fast as hee forgiveth.

For conclusion therefore, as the Apostle saith to his people. *My little children, these things write I unto you, that you sinne not: and if any man sinne, we have an Advocate with the Father, &c.* 1. Joh. 2. 1. So say I, what I have delivered, I have spoken, first, that you sinne not; next,

L 1 2

that

\* Tert. l. de poen. c. 7.  
— Exinde mari & navirepudiū dicunt, & Dei beneficium, salutē suam scilicet, memoriam periculi honorant. Nolunt iterum divinam misericordiam oneri esse. Nemo idcirco deterior sit, quia Deus melior scilicet delinquendo, quotiens ignoscitur. 1b.



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that if any of you doe sinne, your care may bee to repent, that so you may recover remission and salvation, which you are sure to lose, if you repent not.

It better becommeth a Christian to keep his soules health, then to lose it, and get it againe: but if any of you have lost it, be not afraid, nor ashamed to use the meanes of regaining it. <sup>b</sup> *Bee weary of sinning againe (saith the Father) but bee not weary of repenting your sinnes: If sicknesse returne, the medicine must bee reiterated, or the Patient must perish.* And let your repentance stand, as true repentance doth, on the two legs of contrition, and reformation: you must bee sorry for your sinne, because it is an evill, an eye-sore to God, and a plague-sore to your soules; but especially you must forsake your sinne: without this, all the teares in the world will purchase you no favour. For so St. *Austin* telleth us, <sup>c</sup> *In vaine are those teares, which are souled and mudded with following sinnes.*

<sup>b</sup> Tert. de poen. c. 7.  
Pigeat peccare rursus, sed rursus penitere non pigeat: iteranda voluntatis iteranda medicina est.

<sup>c</sup> Aug. ser. 6. de temp. *Janis est poenitentia, quia sequens culpa coinquinat.*

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